

THE MISSIONARY HERALD.

VOL. XL.

JULY, 1844.

No. 7.

American Board of Commissioners for Foreign Missions.

China.

GENERAL LETTER FROM THE MISSION,
JANUARY 1, 1844.

Division of Labor—The Hospital.

THE letter from which the subjoined extracts are taken, contains the semi-annual report of the mission. Mr. Bridgman continues his labors at Hongkong, making "the preaching of the gospel, especially to the Chinese, his first object." A portion of his time has been necessarily devoted to the preparation of works for the press; he has commenced a series of short papers on the fundamental doctrines of the gospel. Mr. Ball, who is also at Hongkong, has given a part of his time to the press. An important branch of his work is to make known the tidings of salvation among the adjacent islands. The journal of Mr. Abeel, published in the last number of the Herald, showed the character of his labors at Kulangsu. Mr. Williams, at the date of this report, was at Macao, superintending the printing department, and translating the Scriptures into Japanese, and attending to miscellaneous duties.

Doct. Parker has been employed much as heretofore. He has conducted a public service at Canton, except when he has preached to seamen at Whampoa. He has four pupils under his care, who are receiving instruction in English and in medicine.

Kwan Taon, the senior of them, has operated successfully for cataracts upon between twenty and thirty persons; in

one instance he extirpated a tumor from a woman's shoulder, weighing about one pound and a half. The patient, treated entirely by him, was discharged well in ten days. This young man already commands much respect among his countrymen, and is esteemed by all who know him for his correct and gentlemanly deportment. He promises to be a useful man and a blessing to his country. He also professes to have an aim superior to that of amassing wealth; when he shall be qualified, it will be his choice, he says, to extend the benefits of the education he is now acquiring in foreign surgery and medicine, to other cities and other provinces of the empire.

Doct. Parker feels that an important object has been gained by inducing his pupils, and others under his care, to join in the daily reading of the Scriptures and in the devotions of his family.

That part of the report which relates to the hospital will be given entire.

Two thousand one hundred and nine patients have been received at the hospital since July. Cases of unsurpassed interest have presented themselves, and the same signal blessing has attended their treatment as heretofore. For the particulars reference is made to the reports about to be published. The institution has gone on with increasing confidence among the Chinese of all ranks. Yu, the late Kwang Chowfoo,—

JULY,

who bore a conspicuous part at the capture and ransom of Canton,—has submitted to the surgeon's knife for the removal of a tumor behind his ear, upon the same operating table on which many of his countrymen, in humbler circumstances, have laid before him. Subsequently he came to Doct. Parker's residence to have the wound dressed, and once he accepted an invitation to breakfast. He expressed his opinions with great freedom, discovering by his conversation a mind in advance of his countrymen generally. Alluding to the relative importance of China and the principal nations of the west, he remarked, "What is the use of calling one high and another low of those that are on the same level?" He justly observed that had the Imperial Commissioner Lin listened to his counsel, he would have saved himself and his country much trouble. This worthy and venerable officer, being about to present himself before the Emperor, was desirous of being rid of the blemish and inconvenience which the above mentioned tumor occasioned. It was successfully removed, and in little more than a week the wound healed.

The Imperial High Commissioner Ke Ying has also availed himself of the benefits of the institution. On the occasion of the American Consul's presenting his credentials at an interview with their Excellencies, the Commissioner and Governor General, Ke Ying consulted Doct. Parker in person, as he had done by proxy before.

As illustrating the change since 1835, allusion is here made to his sentiments expressed at this time. Fears were then entertained lest the officers should know of the existence of the institution; and in the lease of the building for the hospital, it was provided that it should be given up, if the authorities raised objections. Now, publicly, in the presence of a large number of persons, including the provincial judge,—who had personally visited the hospital,—and others in subordinate situations, the Governor General of the two provinces, and the Imperial High Commissioner,—a member of the Imperial family,—allude to the hospital in terms of high commendation and praise; —the Commissioner himself turning aside from public duties to be thus openly prescribed for by the foreigner. Previously to his departure, he expressed himself much benefited by the treatment of his case, and requested a supply of medicine to take with him. He further manifested his gratitude by some small

presents, and also by the following tabular inscriptions, written with his own hand.

"UNDER YOUR SKILFUL HAND, FROM THE
WINTER OF DISEASE THE SPRING
OF HEALTH RETURNS."

"AND WITH LONGEVITY YOU BLESS MANKIND."

Obstacles—More Laborers needed.

As this report was drawn up on the 1st of January, it naturally occurred to our brethren that many of the friends of missions in this country were met together on that day, to invoke the blessing of God upon the labors of those who have gone out as our representatives to publish the gospel of Christ. This coincidence led them to remark upon the obstacles to success which are to be encountered in their work, for the purpose of enlisting the prayers of Christians.

The political changes which have occurred are well known. From previous reports, and from those who have returned from spying out the land, much information has already been gained. To suppose that war and treaties can change the disposition of a people, would betray great ignorance of the gospel representations of the human heart, and the only power that can reach and renovate the heathen mind. God will doubtless render the political changes that have taken place, subservient to his high purposes of mercy. Access has thus been obtained to millions of the population of China, before unapproachable. But the great mass of heathenism and idolatry remains what it has been for ages, unimpressed though not unimpressible. Superstition, the growth of cycles on cycles, has struck deep and strong its roots, and spread broad its branches, overshadowing myriads of minds with its dark shades. Idolatry, massive as the great northern wall, and lofty as the highest pagoda it has reared, stands in all its venerable antiquity, and still holds in its grasp the entire empire. If we take into the account, at the same time, the positive and uncompromising disrelish and opposition of the depraved heart to the gospel, we shall be prepared for a sober view of the present condition and prospects of the missionary work in China.

We admit all that is encouraging in our freer access to the people, in the increase of the number of missionaries from different societies and countries, and in our multiplied aids for the acquisition of the language, as well as for the translation of the word of God and for its wider diffusion among the people; and we praise the Lord for it all. But

in none nor in all of these, can we place our dependence. Our only hope is in God, that he is interposing, and will continue to interpose, with the Holy Spirit which he has promised to pour upon all flesh. How vast a responsibility is resting upon those, who by their prayers must bring down the Spirit upon such as publish the truth, and upon the hearts from which all this superstition, idolatry, and innate depravity are to be eradicated. We allude to this subject because we deeply feel its importance, and because we firmly believe that it is *not by might, nor by power, but by the Spirit of the Lord* that China is to be saved. This is our consolation in the hour of despondency; this is our encouragement when we hear the name of Jesus repeated in ridicule, and the books that contain the truths of Jehovah torn in pieces.

The pressing appeal of this mission for a reinforcement, it is presumed, has not been forgotten. It will be seen by the following extract that our brethren, though disappointed hitherto, are still urgent for a missionary force that shall be less inadequate to the great work unto which they find themselves so unexpectedly called.

In our last semi-annual communication, and in private letters, we have distinctly made known the imperious demand for more laborers to enter into the field now opened, or opening before us. We have specified the number required for different stations; but no cheering intelligence has reached us,—though more than sufficient time has elapsed,—that the appeal has met a favorable response. And if no such tidings are to greet us, we would inquire with affectionate solicitude, why we are left in this broad field to toil alone. Is it because the missionary spirit is no longer cherished by pastors and churches? Has it taken its flight from Sabbath schools, colleges, and theological seminaries? Is it because no more young men are willing to offer themselves a living sacrifice upon the missionary altar? Or does a silent response come from the churches, “We cannot sustain more missionaries; we must even recall some already sent out from us?” Then we would earnestly inquire how long this inability is to remain? Till the tide in the affairs of this vast country, now favoring the dissemination of the gospel, shall ebb and make against it? But we forbear. We desire to make a true and just report, to call attention to the signs of the times, to make our united and most earnest appeal in behalf of these hundreds

of millions, to leave the issue to Christ and his followers, while we strive to do with our might whatsoever our hands find to do, so long as it shall please God to prolong our lives, and to sustain us by his Spirit and grace.

We do hope, however, and pray that another year may not pass without a reinforcement of suitable men to establish new missions. A medical missionary of the requisite qualifications is especially needed.

Madura.

REPORT OF THE MISSION.

Schools—Church—Benevolence.

THIS report contains a minute account of the operations of the brethren connected with the mission during the year 1843; the details, however, would not be interesting to the public. The number of stations at the present time is six. Before the death of Mr. Dwight, which occurred since the commencement of the current year, there was one missionary at each of these stations. During 1843, there were also six female assistant missionaries; one of whom—Mrs. Cherry—has since died. One native preacher is connected with the mission, and the number of native helpers is forty-seven. The native free schools have increased from ninety-one to one hundred and thirteen, connected with which are between three and four thousand pupils. In the other schools there has been no material change.

The moral bearing of these schools is illustrated by a passage in the report, which will be read with interest. “We very much doubt whether there can be a child selected from our schools, after six months’ or a year’s training, who will admit the existence of more gods than one, or will reject this first element of all correct religious knowledge. This advantage may have been gained simply by the repetition of the first commandment of the Decalogue, and the brief explanation of it which is one of the first lessons in the course; and there may be very little of mental action beyond the mere exercise of memory. There is still, however, an eternal truth lodged in the mind, to be watched over by Him who can impart to it a quickening power whenever the appointed time shall come.”

The condition of the churches may be inferred from the following extract. “We find that there has been an addition of forty-three communicants to our churches. The whole number of our members is less than one hundred, and of these many have joined by letter from churches in Jaffna; so that there has been a greater accession from

JULY,

popery and paganism during the past year than during the whole previous history of the mission. There have been two cases of discipline."

Among the miscellaneous incidents detailed in the report, the following is worthy of a passing notice. "An Evangelical Society has been formed among the helpers and teachers at Sivagunga, for the purpose of supporting a catechist in one of the villages where a few families have requested a teacher and catechist. This society was established without the knowledge of the missionary, and he was not apprised of its existence, until he was asked to throw in his mite towards furnishing the sum required." At Terupuvanum also a similar society has been formed, which embraces sixty-four members. The sum subscribed by them is about thirty dollars.

Applications for Instruction.

An interesting feature in this year's history of our mission is the application of various communities, villages, and hamlets, to be received or acknowledged as Christians. These requests have occasioned us no small solicitude. The desire of the people to be recognized at once as no longer pagans or Roman Catholics, but as Christians and Protestants, has been gratifying, and opened the way for something like the commencement of a systematic course of instruction. But their extreme ignorance, taken in connection with our other cares, is truly disheartening; and we see wanderers on the verge of the fold, about to be carried back again into the wilderness of heathenism. What shall we do with such cases? They ask for baptism; but they are most lamentably ignorant. They ask to be admitted to the Lord's Supper; but our views of their meetness for the ordinance totally preclude the idea of our welcoming them to this solemn feast. And yet their solicitude, and their grief at the prospect of death by cholera,—which has cut down some of their number since they were recognized as ours,—inspire us with a strong desire to afford them all the aid which the gospel brings to alarmed and inquiring souls. But faith cometh by hearing; "*and how shall they hear without a preacher?*" How can five or six pastors care for the flocks on a thousand hills, and bring to the fold even one per cent. of the myriads in this district?

You have heard and read with deep interest of the Kishnagur movement. We cannot tell you of such a movement here; but we can point you to one village where three families, another where four,

another where forty, and still another neighborhood where forty families have entered into an agreement, either by their head men, or over their own signatures, to renounce idolatry and receive the gospel, or else refund the expense we may incur to meet their wishes. We will give you copies of two of these agreements, that you may judge of their character.

Agreement signed by the Moolapardee people, November 1, 1843.

According to the will of God, who created, preserves, and blesses with all grace, the world, we, the son of Chinnamootoo, head man, and others whose signatures are written below, of Tardicombo Talook, village of Mooloopardee, do enter into the following agreement with Rev. Mr. Lawrence, of the Dindigul American mission.

We, our families, and our kindred, formerly of the Roman Catholic religion, being now, by the will of God, minded to join the true congregation of the Christian religion, and having truly so joined, with our families, do pledge ourselves to walk according to this our new relation, in all the divine commands, attending worship, &c., without declining again to popery; in failure whereof we do promise to refund the expense which the mission shall be at in building a prayer room, school-house, &c., according to our request.

If in any of these respects we fail, we solemnly consent to refund all expense; such is our voluntary stipulation. Witness our signature, &c.

Regulations for the Covillapoorum people, made with Rev. Mr. Lawrence of the gospel teaching society of the American Mission.

1. The people must walk, both in prosperity and adversity, according to the word which God has graciously given.

2. After the manner. The husband, wife, and children must come daily to morning and evening service or worship.

3. They must cease work on the Sabbath and come to church.

4. As in other churches, they must maintain the expenses of their own religious worship.

5. The people must keep their street, their bodies, and their garments clean. The children must not be left naked, nor permitted to play in the filth, &c. This should be cast out of the neighborhood in a separate place.

6. Walking thus orderly and according to the word of God, being examined and proved by the catechist for a time, they may be received into the true church, and their names must be entered into the record of the church.

7. From this time forward, those who build houses must build in a line.

8. The congregation must be separated entirely from those who will not learn the truth or true *Vatham*, and from all who ♀

pose it, and do all kinds of wickedness, and who speak bad words. They must give such persons advice two or three times, and then reject them. If they will not hear, they are to be counted as heathen; and such must immediately leave the congregation and the village, but not take down their houses and carry them away. And they must not only refund what they may have received in the way of aid; but will also be under the censure or condemnation of the church.

9. Those who thus constitute this congregation are to inquire after their poor, to seek the good of the community, and to lay by a yearly deposit, according to their ability, for these purposes.

10. These regulations of the American Mission, this congregation are not only to acknowledge and receive, but also to give their signature unto; and the catechists must cause them to walk according to this rule. For this end, seeking the grace of God, they must select seven principal men to aid in conducting religious worship.

Some of the above mentioned villages are seventy or seventy-five miles apart from each other, though in a single missionary's field, and nearly as far from the station. Now look at the missionary, fixed at home by the demands of the station,—the care of from twelve to twenty schools, a small but ignorant church, cases of discipline as well as of inquiry constantly demanding his attention. We ask how this *growing, pressing* demand can be met? "With the heart man believeth." We find that these individuals, either through our personal visitation, the perusal of our tracts, or the labors of catechists, give such evidence of faith as is seen in the abandonment of idolatry, witchcraft, charms, etc. etc. But "with the mouth confession is made unto salvation." And some of these poor creatures die of cholera before the servant of God can visit them. Is it wonderful then that they beg that our catechist, who is teaching them the first elements of Christianity, should be allowed to baptize them? And are you surprised at the ignorance involved in the request? We rather wonder at their bold abandonment of heathenism, and their apparent oneness of purpose in so perseveringly crying out, "Come over and help us." Nor would our wonder be diminished to find them remaining for years in much the same state; for, as we have already said, faith (and its increase too) cometh by the word of God.

But we are wearied with entreating, and we will cease from man. Should you think this the language of complaint or impatience, we pray you to bear with

us, at the same time that we point you back to the tombs of our buried hopes. We would not have any mission weakened in order that ours might be strengthened, but we beg you to help us. With all the earnestness of those who believe that God "will have all men to be saved and to come to a knowledge of the truth," we would ask for a reinforcement of such as love the truth and love to make it known. We would say, "Look at our eighty communicants, our hundred schools and the unlimited demand for others, our three thousand scholars, the million of inhabitants in this district,—the best of them but one or two removes from heathenism, and the worst of them not a whit better than those described by Paul as filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness,—and then tell us what shall be done." Again we throw ourselves and this inviting field upon the generous charity of the churches.

Ahmednuggur.

JOURNAL OF MR. FRENCH.

Boarding School—Idols rejected—A Hindoo Saint.

FROM the journal of Mr. French,—who is still at Seroor,—a few extracts have been made, rather for the purpose of showing the general character of his labors, than to indicate any very manifest advance in the work which he has in charge. There can be no doubt, however, that the day of India's deliverance is drawing nigh.

July 5, 1843. At the examination of our Boarding School this morning, Col. D. and Capt. F. were present, besides most of the principal men of the town. Col. D. expressed much satisfaction with the examination, and showed a good deal of interest in the cause of education and Christianity generally.

At the close of the examination the Moonsif (native judge) made some sensible remarks to the boys in relation to their studies. He was followed by another person, showing the importance of religious instruction; when the Moonsif took up the subject, and spoke of the desirableness of acquainting ourselves with the true God, in a strain quite in accordance with our own views. I was agreeably surprised at this, especially so soon after the baptism of the brahmin convert, the speaker himself being a brahmin.

Under date of August 20, Mr. French says, "I am much encouraged by my Sabbath congregation, and find much pleasure in preaching to it."

August 26. Dajeba brought in a favorable report of a short tour performed by him among the nearer villages. In several instances he had large and attentive audiences. A pateel of one village,—a man of considerable wealth and influence,—told him he had not worshipped his idols since we were there, nearly two years before. Our instructions led him to see their vanity, and he has laid them aside. He exhibited them in their rusty condition, and said he wished to dispose of them, as they were of no use to him. He remarked that he had thought of purchasing shoes with the avails, and making a present to the brahmans; thus showing that while a little light had dawned upon his mind, he was still in great darkness. Instead of falling down as formerly to those dumb idols, he now simply takes the names of his false gods, without the use of an image. His reformation has proceeded just as far as he had light.

October 10. It was reported to me this afternoon that a man in town had become a *sunyasee* (a saint of a particular order,) and cast off the world entirely for God. Thinking this a rare case, and desiring to behold one of the so called Hindoo saints, I hastened to see the man, who had, as it was represented, become *Swamy*. How were my anticipations disappointed, when, on arriving at the house, I found an old man between eighty and ninety years of age, tottering over the grave. In hourly expectation of his departure, he had renounced the world, and taken the *sunyas*. This is a specimen of Hindoo sanctification. I afterwards learned, that on my leaving the house, the dying old man wanted to know if I had made him any present; thus showing that his renunciation of the world and absorption in Deity had not been altogether accomplished.

An Excursion—Sacredness of the Cow—Hearing the Word.

On the seventh of November, Mr. French went with his family to Jowla, for the purpose of spending a few days in making known to the inhabitants of that village the doctrines of the gospel. During the afternoon of the day of his arrival, he addressed two or three small congregations. "The truth was heard with respect and attention."

Nov. 8. I went into town at an early hour, and commenced missionary labor with a small audience, which, however, increased to seventy or eighty. Our attention was soon called to the fact that a great sin had been committed in the village the past night. A man had been guilty of killing a cow; or, in other words, his cow, which he had tied up as usual, had been strangled to death by the rope. For this great sin the poor man, in addition to losing his cow, was obliged to perform some austerity, besides making a pecuniary offering to the brahmans against whom he had so grievously offended; for they regard the cow as their mother! While inquiring into the case, a man acquainted with the Hindoo shasters came up. I asked him what their sacred books said on the subject. He replied that killing a cow is, according to the vedas, one of the greatest sins. But if there is, as in the present case, no intention of killing, can there be any sin in the act? "Yes; he tied with his own hand the rope which strangled the cow, so that he is guilty of murder." But if he had no intention of killing the cow, how can he be held guilty? "As to that I cannot say; all I know is what the vedas teach." After I had explained and illustrated the nature of crime, especially with regard to this case, the man seemed satisfied that the unfortunate cow-slayer was innocent, though the vedas and brahmans gave a different decision.

This prepared the way for considering the great question, how God regards the conduct of men, and who will be found guilty and who innocent in his sight. Then we proceeded to discuss some principles of Hindooism. These being disposed of, the disciple of the vedas changed the theme by saying, "Now let us hear your story; mine is finished." Upon this I proceeded to unfold the Christian system, so far as time would allow. With these instructions all seemed pleased, and the interview was on the whole a very favorable one.

At ten o'clock we met another assembly of about the same size. The principal speaker of the morning was present, but said nothing; another disputant took his place, who, in like manner, soon became an attentive listener.

At four o'clock Mrs. French accompanied me into town for the purpose of talking to such women as she could find. She had a congregation of thirty or forty, although there had been no previous appointment. I had inquired of

several persons if their women would be willing to see her, but they uniformly said, "No," probably consulting their own wishes only. They seem much afraid that their wives will be spoiled by coming in contact with civilization.

At the same hour I had a congregation of fifty or sixty men, among whom was one very loquacious, unreasonable gainsayer. I endured him for a while, till he asserted that Brumha (the Hindoo's First Cause) produced him, and he, on the other hand, produced Brumha. On hearing this absurd assertion, I expressed my astonishment, and said I wished to have nothing more to say to a man who could utter such a sentiment. The rebuke had the desired effect, and I was allowed to proceed in my instructions without interruption.

My last audience assembled at the chowday in the evening. Nearly a hundred and fifty were present. I read the first part of John x., from which I preached Jesus Christ, the great Shepherd, who laid down his life for the sheep. The interview was closed with prayer, and thus ended the interesting labors of the day.

9. We commenced our labors to-day among the mahar population; Mrs. French with the women, and I with the men. We each had about twenty-five hearers, who seemed to be interested in our instructions. During the day I had three other congregations, as yesterday; though not perhaps quite so large. We had less discussion, and consequently there was more instruction. Some of these occasions were highly favorable for delivering the great message with which we are entrusted. I have had religious services again this evening at the chowday. It was an interesting season. It is desirable to show these idolaters how we worship the invisible God, without the use of images, especially when they listen with respect and sobriety.

The labors of the following day were of the same general character. An old man of fourscore, who had devoted most of his life to reading and expounding the Hindoo shasters, received, on his own application, Christian books.

At the close of his efforts during this excursion, Mr. French says, "We have been enabled to give a considerable amount of instruction since we came to this village; and this fact, taken in connection with the manner in which we have been received by the people, leads me to feel that the Lord will prosper our labors, and give effect to the means of his appointment."

REPORT OF THE AHMEDNUGGUR STATION.

Schools—Tours—Readiness to hear.

THE brethren connected with this station, in making their annual report, first advert to the state of the schools. The common schools for boys have been increased by the addition of four; the whole number of pupils in all of them, at the close of 1843, was four hundred and ninety-seven. The teachers are regarded "as in the most favorable circumstances for becoming acquainted with the truth and receiving it into their hearts." In the girls' schools there were one hundred and fourteen pupils; these "show that the instruction communicated from the scriptures has not been forgotten."

The Boarding School for girls has had about twenty-six scholars, one of whom was admitted to the church during the year. Two of the Christian girls were married, in 1843, to native assistants; since the commencement of 1844, three other pupils have been married,—two of them to Christian husbands, and one to a man who has given up caste and renounced idolatry. Two or three of the present members of the school desire baptism.

The Seminary and English School have been united and placed in charge of Mr. Burgess, that Mr. Abbott might be at liberty to engage in other kinds of labor. The Seminary has about fifty pupils. An electrical machine and magic lantern, recently received, have been a source of much wonder and some instruction to the boys.

The attendance upon the services of the chapel has been very encouraging,—there being generally about one hundred and seventy-five present, sometimes two hundred and fifty. The monthly concert is one of the most interesting meetings; the collections at Ahmednuggur and Seroor, during 1843, amounted to sixty-eight dollars. Considerable time has been spent in making tours among the villages which lie within a few miles of Ahmednuggur. It is much to be lamented, however, that this interesting branch of labor has received so little attention. But our brethren cannot do more till their hands shall have been strengthened by a reinforcement.

After the close of the rains it was thought best that as much time as possible, during the season favorable for touring, should be devoted to that kind of labor; and that our efforts should be directed especially to exploring the whole field around Ahmednuggur within twelve or fifteen miles, visiting every village and imparting to all whom we could address some knowledge of the truth. Accordingly Messrs. Ballantine and Abbott engaged in this work in October, each

taking a separate field, and each accompanied by two or more native assistants. Within three months they visited one hundred and twenty villages, some of them at nearly forty miles distance, but all within what we consider our own proper field of labor. Some of these villages were visited several times; in all the gospel was preached, and books distributed, as opportunity occurred. The people generally received instruction with great readiness; very little opposition was made, and in some instances a real desire was exhibited to know the truth, to understand the true character of Christianity, and to learn in what it differed from Hindooism.

The following is an extract from Mr. Abbot's journal; most of his general remarks are applicable to the tours performed by Mr. Ballantine.

The season in which these tours were made, was a very busy one for the farmers; yet we were generally able to get large and attentive audiences early in the morning, and also in the evening from eight till ten o'clock, and sometimes till near midnight. In several of the villages the people entreated us to stay longer, and invited us to come again, saying they should soon forget all that was told them, unless we came often among them. The last tour I made was among the mountains east of Ahmednuggur. But few of these villages had ever been visited before by Europeans, except occasionally by gentlemen on hunting excursions. The people in all these villages gave good attention to what was said, and seemed desirous of learning more concerning the religion of Christ. At the time I was in that region, the people were engaged in gathering and packing *chang*, (native hemp used principally for purposes of intoxication,) and at some places many were intoxicated in consequence of using it. Many seemed to be somewhat aware of the wickedness of the practice; but in most of these villages were found *byrages* (devotees) who were almost always in a state of stupefaction from smoking it, and who teach the people that by freely using it, their minds will become stupid, and their inclination to sin consequently diminished. How great an influence this sort of philosophy has upon the people I could not learn; but when men are in love with sin and sensual gratification, nothing is too absurd for them to believe.

On these tours one painful thought often suggested itself to my mind, as I left one village and rode to another, "How long a time will elapse before these villages can be visited again?" It seems important that some one should go to them frequently, that the impressions made upon the minds of the people may not be entirely lost; and yet it is doubtful whether they can be reached again under a year, and perhaps not under two years. Some of those which are near our

schools, may be visited sooner; but the greater part must be left till the people entirely forget what they have heard concerning the truth. If we could be reinforced so that the older members of the mission might be at liberty to go out into the villages, while the new comers are engaged in studying the language and taking care of our operations in Ahmednuggur, much more might be done by way of touring, than can now be effected. And should our present number of labourers be diminished by even one, how little could we do to carry on this great work.

State of the Church—Native Assistants.

Twelve natives were admitted to the church at Ahmednuggur in 1843; at the date of this report, five had been baptised since the commencement of 1844;—making the whole number of members forty-eight. In nineteen families either the father or widowed mother is a communicant; in ten families both parents are members of the church.

During the past year the faith of many of our new converts has been put to the trial. Several of them were left to fall into sin. We have had four cases of discipline, in three of which we were permitted to see our erring brethren return to the fold, confessing their sins and asking for forgiveness. In one case only did we have the pain of seeing the offender preferring to go back to his idols and his idolatrous friends. This was an old man who was admitted to the church the previous year, having been for many months a regular attendant on the chapel services. As he was in the receipt of a regular pension from Government for former services as a soldier, we thought that we had less occasion to suspect any hypocritical motive in his desire to become connected with the church. The result shows that we cannot always discern spirits, but that we are sometimes left to take the vile with the precious.

There are others among our church members about whom we stand in doubt; but "the foundation of the Lord standeth sure having this seal, 'The Lord knoweth them that are his.'" We have reason to believe that many among these native brethren and sisters will be owned of God in the day when he shall make up his jewels. Indeed we have great cause for gratitude that our native members have, in general, walked with so much propriety, adorning the doctrine of God their Saviour. Many of them appear to be really humble, devoted Christians; and when guilty of sin they will come and confess it voluntarily, with evident contrition and godly sorrow. They all

need the prayers of their Christian brethren in more favored lands.

The reader will be desirous, perhaps, of recurring to the previous history of the gooroo mentioned below. Some account of his incipient inquiries into the truth of Christianity, will be found in the Herald for July, 1843, pp. 272, 274.

Our native assistants continue to do well; they are engaged regularly in studying or teaching, and in giving religious instruction as occasion requires. One was added to their number during the year. This was the gooroo mentioned in Mr. Ballantine's journal of his tour to Kolhar in January of last year. He was baptized in May, and was immediately put to studying the word of God. He attended us in our recent tours, and showed by the readiness with which he gave instruction, and the topics which he usually brought forward when conversing with the people,—such as the necessity of a mediator, &c.,—that he really understood the great characteristic truths of the Christian religion, and that he was well prepared for the work to which he had been called. He is a man of considerable influence in the mahar caste, to which he belonged. May the number of our native assistants be still more increased!

Nestorians.

LETTER FROM MR. PERKINS, FEBRUARY
15, 1844.

Religious Interest at Oroomiah.

THE intelligence communicated in the following extract will, it is hoped, excite all those who desire the conversion of the world to increased fervency of prayer in behalf of this and every other evangelical mission.

We are thankful to be able to inform you that with the new year, we were permitted to witness the commencement of an unusual interest on the subject of religion, both in our mission and among the natives around us. We may safely say that we are enjoying a refreshing from the presence of the Lord; though we have hardly dared to denominate it a *revival*. A number give pleasing evidence of having passed from death unto life; others are serious; and many are unusually attentive to the preaching of the gospel. Most of those who have

recently indulged hopes, are young men of much promise, who have long been members of our seminary, or in some way connected with our mission. Time alone can attest the reality of their conversion; we hope and trust, however, that it is in most cases genuine; and that these young men are destined of the Lord to become able and faithful laborers, in gathering in a harvest of souls among their perishing people. Can you conceive how unspeakably grateful and cheering to the toil-worn missionary are these drops of mercy in this dry and thirsty land? May what we have already received, prove but the prelude of a plentiful shower.

The general operations of our mission are as prosperous as usual. You may be aware that our village schools have been more than doubled within the last two years. They are now nearly fifty in number, and embrace about one thousand pupils. Our Female Boarding School, under the efficient efforts of Miss Fisk, is becoming a very interesting and hopeful branch of our labors. Our seminary is also doing well.

Mr. Perkins represents the Jesuits as being as wily and active as ever, "perhaps under the impression that their day may be short." Mar Yohanah bids fair to be "eminently useful among his people."

Constantinople.

JOURNAL OF MR. HAMLIN.

Hungering for the Word—Opposition.

RECENT communications from Turkey indicate a decided progress in the work which is going forward, in connection with the labors of our brethren in that field. Some indeed may have supposed that the statements which have come from our missionaries, have been too highly colored. Dr. Anderson, before his late visit to this mission, was apprehensive that this might be the case; but he has become satisfied that his fears were groundless. We may be permitted to hope and believe, that the new movement has already gained such strength, that the opposition of man will be arrayed against it in vain.

It cannot have escaped the notice of the attentive observer, that the enlightened Armenians are particularly earnest to be made acquainted with the simple teachings of the Bible. They seem to be always ready to sit at the feet of Jesus and learn of him. The extracts which are given below, prove that their eagerness to understand the

word of God has thus far suffered no abatement. The growing interest of females in the truths of the gospel is one of the most hopeful signs that the reformation is gradually advancing to a triumphant issue.

Aug. 13, 1843. On returning from Constantinople to-day, I found ten or twelve individuals, (all females excepting one,) who had been waiting for my return to ask me to preach to them. Often have I, within a short period, received this interesting request from companies of visitors, "Come preach to us the gospel."

21. To-day my house has been filled with visitors from morning till night. Two or three families were present at the same time, some of whom requested that I would preach them a sermon. Eight or nine of these were females, who had visited me with the same request once before. Sixteen were present while I delivered to them the unsearchable riches of Christ, as our only mediator and intercessor. They listened with solemn and breathless attention.

25. Another company of men and women, composed of two or three families related to each other, called to-day. I was busily at work upon some philosophical apparatus, when one of them put his head through the door of my little workshop, and said, "Good morning, Reverend Sir; come here and preach to us the gospel." The call rang in my ear like the Macedonian cry, and I replied, "Only let me wash my hands, and I am with you." Although taken by surprise, and without a moment to adjust myself to the sudden transition, we had a solemn and interesting meeting.

Sept. 22. A company of Armenians—men and women—came to-day and wished me "to teach them out of the gospel." Four of them were from Nicomedia.

24. Besides the students, eight individuals were present at the services, forenoon and afternoon. Of these two were from Galata, one from Constantinople, three from Nicomedia, and two from Ada Bazar. They represent the state of things as encouraging in both these latter places. Even the Turks there begin to notice the difference between the "Evangelicals" and their persecutors, and in some instances have expressed their decided approbation of the new sect as showing a reformation in character and morals.

In melancholy contrast with the foregoing statements, Mr. Hamlin mentions a fact which shows that a very different spirit dwells in the

hearts of some who ought to be "ensamples to the flock."

25. Yesterday the Armenian Patriarch, while preaching at Scutari, uttered heavy maledictions against the evangelical party, and pronounced a curse upon all who should even visit them; wishing that the graves of all such might be dug in haste, and they themselves be buried there in everlasting contempt, so deep that the resurrection trump might never reach them. His curses, however, do not prevent people from visiting us. Could he have looked into my house to-day, he would have seen no less than thirteen individuals, most of them his hearers, questioning the efficacy of a curse, and also the right to curse even our enemies. One of them referred to Galatians i. 8, 9, as evidence that in reality the Patriarch cursed no one but himself. "For," said he, "to preach curses is to preach another gospel than that which Christ and his apostles preached; and if 'we or an angel from heaven' preach to you any other gospel 'let him be accursed.'" Three or four scholars have been compelled to leave the school on account of the opposition of the Patriarch and one of the leading bankers.

Galvanism—D'Aubigné.

Under date of October 10, Mr. Hamlin, for the first time, refers to "many visitors," who were calling to see the Galvanic apparatus, just received from this country. The experiments performed by him, excited great admiration; and in one or two instances violent prejudices were removed.

Nov. 5. Of the various paralytics who have been receiving galvanic shocks, two or three individuals have been decidedly and remarkably benefited. An Armenian boatman who was suffering from hemiplegia, so as to be wholly unable to use the oar, was entirely restored in a few days, and has returned to his laborious occupation, apparently as well as ever. A merchant affected in the same manner, and who had nearly lost the use of his tongue, now converses with natural ease and freedom, and has nearly recovered the free use of his right hand and leg. A third is benefited in his hearing; and some others have found, or imagine they have found, partial but less decided relief. The fame of these cures promises to pour in upon me all the paralytics of Stamboul. I have had two patients from fifty or sixty miles distant, attracted hither by what they had heard. Often a large part of the day is occupied with visitors of this class.

I hope some of them may receive spiritual benefit, and be healed of their moral paralysis, though that of the body remain unalleviated.

Those who have read the work referred to in the following paragraph, will rejoice to hear of the interest excited by its perusal in the East. It would seem to be admirably fitted to destroy all confidence in formalism, and to lead the mind directly to the cross of Christ.

Dec. 10. Two Greek professors have for some time been studying English, reciting to me three times a week. I have just put into their hands D'Aubigné's History of the Reformation, and they are reading it with great diligence and interest, and are very desirous of having it translated into Greek. Their own sentiments and feelings, in regard to Protestantism and spiritual Christianity generally, have been entirely revolutionized by the reading of the first volume; and they think that its publication in Greek would constitute an era in the history of the Greek church. The college in which they are professors, was anciently well endowed and in high repute. During the Greek Revolution, however, it was broken up, its philosophical apparatus destroyed, and its valuable library almost ruined. It is still the highest institution which the Greeks have in Constantinople; and they are now making efforts to restore it to its former standing, and to introduce European science. These two professors are gentlemen of enlightened and liberal views, having been educated in Europe. They have been injured by French philosophy; but their minds seem to be taking another and better direction.

16. Being unable to attend some of the paralytics who wish to try the effects of galvanism, I have sent two of our scholars with the apparatus to a neighboring village for a number of days in succession. They returned with the news of the most complete success in one case, making the fourth instance since receiving the apparatus.

The Bible—Progress.

Jan. 3, 1844. The Bible has recently been introduced into a large Armenian school on the Bosphorus, as a book of Christian doctrine, history, &c., and is studied by questions and answers. The Bible is often used in the grammar schools for the grammatical study of the language, but I have never known of its being studied before for the sole purpose of trea-

suring up its facts and truths. The reason which I have heard assigned, is that the overseers of the school were determined that it should no longer be said that the Protestant school at Bebek is the only one where the Bible is taught to Armenian youth. We rejoice that the Bible is studied, even though it be from envy and strife.

The journal from which the foregoing extracts have been made, is accompanied by some general remarks of a very cheering character.

In examining the present state of the reformation among the Armenians, we find one most interesting feature, standing out in increasing distinctness; I refer to its pervading all classes of the people, as far as it goes. It has reached,—in sufficient instances to attract notice,—the aged, the middle aged, the young, descending to childhood; and even the superstitious circles of females composing the families of Oriental seclusion. Old men and women, young men and maidens, have joined with full heart in the song of redeeming love. The family altar has been erected, and households are daily gathered around it to hear the word of God in their own spoken language, and to join in intelligible prayer. A number of families, in this and neighboring villages, have expressed a desire to have a stated weekly service for the express benefit of the female members,—even during the winter. When another summer shall have opened upon us, it is highly probable that my largest audiences will be of this class. This is the Lord's doing, and it is marvelous in our eyes!

JOURNAL OF MR. DWIGHT.

Temperance—Persecution.

THE present journal embraces a few of the incidents which fell within the observation of Mr. Dwight, during the last quarter of 1843. The perusal of the following extracts, while it furnishes new motives for confidence in the God of missions, ought to incite all who are engaged as co-workers with him in spreading abroad the knowledge of his truth, to greater diligence and more earnest effort.

October 18. A beginning has been made among the Armenians towards forming a temperance society. Some fifteen or twenty have signed the pledge, and they are making efforts to procure

other subscribers. Two things have occurred to aid them in this work, which I consider quite providential. The first is that in a recent number of a monthly magazine, published in Armenian at Venice, and circulated here, there is a very favorable account of the efforts of the temperance societies in America, and also of the success of Father Matthew's labors in Ireland. The other is that by the benevolence of a friend in America we have received a set of Doct. Sewall's plates of the stomach; and the exhibition of them so far, (though as yet extremely limited,) has excited much interest, and in some instances produced a deep and, we trust, a permanent impression. Today one of our Armenian brethren brought a friend,—who appeared to be a man of at least forty years, and possessed of some intelligence,—to see these plates. I exhibited them to him with explanations and arguments, and it was interesting to see how the sight of his eyes affected his heart. After gazing at the pictures for some time very intently, and asking many intelligent questions in regard to them, he remarked with great emphasis, "I have been in the habit of drinking a little every day, under the supposition that it was good for me; but from this time onward I will drink no more. How can I, when I see the effects of this habit on the constitution, and when I remember that I must give account to God at the judgment for the manner in which I deal with my body as well as with my soul." I intend on the first feast day, when the people are free from business, to deliver a temperance lecture from these plates in our chapel, when I hope many will be present to listen.

Under date of October 20, Mr. Dwight describes a visit made by him to "a praying family," composed of the mother, three sons, and one daughter. One of the sons is a member of the Seminary at Bebek. On sending him there, the mother said to him, "Henceforth you are to forget that I am your mother, and take Christ for your mother, and live for him alone. My only object in placing you at the school is that you may know more of Christ, and become his true disciple." Mr. Dwight says, "I am satisfied that there are hundreds and thousands of families here, to which an evangelical teacher would be most readily admitted. I know of few communities where there is a more remarkable preparation for the reception of the gospel."

21. The trials to which our native brethren are exposed in consequence of

their attachment to the gospel are little known in America, and of course they call forth but little sympathy. When the fire of persecution rages, and some are thrown into prison, some sent into banishment, and some even put to death, a strong interest is awakened. But the every day and almost constant trials of faith to which our Armenian brethren are subject, are almost never thought of, and indeed scarcely even alluded to. The words of Christ: "For I am come to set a man at variance against his father," &c., are constantly fulfilled here. One is driven out of doors by his own father, and commanded never to return, for the crime of seeking to know the will of Christ, and desiring to obey him. Another has a brother who, for a similar reason, is ready to deliver him up to death. Another has an uncle with whom he has lived on terms of the greatest intimacy, who, on learning that he is seeking to follow after the gospel, sternly prohibits him from again entering his house.

In connection with the foregoing remarks, Mr. Dwight mentions the case of an interesting young Armenian who has been grievously persecuted by a relative. The first device was to injure the young man by spreading a report that he was an infidel. At length a false claim of 10,000 piastres was preferred against him by his relative before a Turkish court, and sustained by false witnesses. "He has resolved, as the only means of ridding himself of his persecutor, to close his business and go to America."

Wrath restrained—An Inquirer.

The following extract can hardly fail to strengthen the faith of those who read it.

It is rumored that the Armenian Patriarch is about to resign. We see the hand of the Lord in all these changes, and we have most abundant reason to trust him. When the present incumbent was appointed to his office, there was a strong desire on the part of many to raise a persecution against evangelical religion; but the state of the internal politics of the Armenian community prevented. The bankers were arrayed on one side, and the trades people on the other; and they could not agree sufficiently to persecute what they considered a common enemy. They selected the present Patriarch, not because he was liked by either party, but rather because he was a favorite of none. He was an eccentric and passionate old man, whom

none respected; and they agreed upon him, simply because they could agree upon no one else. He has now been in office two years; and during this time the enemies of the gospel have been at times exceedingly exasperated, and ready to declare open war against all who follow Christ; but the character of the Patriarch is such as to repel all classes from approaching him.

Formerly the bankers were in the habit of meeting in council with the Patriarch; but the present incumbent has for the most part been left to himself, neither party thinking it safe to have much to do with him. The consequence has been that,—notwithstanding the fact that both the Patriarch and the bankers and the leading men of the trades people are hostile to the spread of the evangelical religion,—neither of them could do any thing. The Patriarch needed the weight and influence of the bankers, and the bankers and trades people needed the official authority of the Patriarch; and while they have been thus divided among themselves, the kingdom of Christ has been moving on with rapid strides.

The presence of the Spirit will be distinctly recognized in the incident mentioned below.

November 7. A brother called to-day, saying that he had some good news to communicate. A brother-in-law of his, a banker,—hitherto perfectly worldly, and even an opposer,—was present in a family, two evenings ago, where the Scriptures were read and prayer was offered. He was deeply affected, having been entirely unaccustomed to such scenes, and yesterday he requested this brother-in-law, a very evangelical and pious young man, to come and spend the night at his house. The young man had often been ridiculed and opposed by this same banker for his religion; but he went cheerfully, not knowing for what particular purpose he had been invited. The banker managed to get his family early to bed, and then took the young man to a private room and said, "Now I want you to pray with me." "Very well," said the young man, not a little surprised at the request. He arose, and was about to commence, according to the custom of the Armenians, in an erect posture; "No," said the banker, "let us kneel and pray." "If you prefer it," said the young man; and he kneeled with the banker, and poured forth his soul in confession and prayer. When he arose, the banker said to him,

weeping, "I am lost, lost, lost; what shall I do?" The young man then entered into conversation with him, and found that he was deeply convinced of sin, and apparently not far from the kingdom of heaven. He sat down and read to him from the Scriptures, and continued to do so until eleven o'clock at night. This was on the evening of the monthly concert for prayer; and our young friend said to the banker, "This is the day in which many Christians, in different countries, meet together for prayer for the outpouring of the Holy Spirit; and behold, while they have been speaking, the Lord has heard and granted his Spirit."

After describing an interview with a vartabed, Mr. Dwight remarks, "Several of the vartabeds are much enlightened; but fear prevents them taking a decided stand in favor of evangelical truth.

A happy Death—A Priest imprisoned.

December 14. Our Armenian teacher has been ill of the consumption during this winter, and yesterday he was suddenly called away into the eternal world. But his end was peace. He was in a happy frame of mind during several of the last weeks of his life; often would he speak in the most familiar manner of death to his weeping mother and sisters, telling them that he must soon depart, but that they must not weep for him, for he had no fear. Just before he died he cried out, "O Jesus, my Savior, help me; O Jesus, save me." And thus, rejoicing in his confidence in Christ as his Savior, he fell asleep. It was an edifying scene to those who stood around his dying bed; and his mother, contrary to the universal custom of the Armenian females, made no loud and bitter lamentations over him; for she said, "How can I weep for him, when I know that he is now happy with his Savior!" This dying scene was entirely new to many who witnessed it, and it has made an impression not soon to be effaced. What are self-denials and sacrifices, what is worldly treasure or life itself, compared with the value of one soul thus saved through the instrumentality of missionary labor!

An enlightened vartabed and a pious priest were present at the funeral; and both of them addressed the people in a most solemn and interesting manner. This was quite out of the ordinary course, for on such occasions generally, nothing is said to the people present, and

JULY,

only the appointed prayers are read in the most careless manner. This pious priest was not the officiating priest, but attended as a friend of the deceased and of the family; and the one whose duty it was to bury the dead, was exceedingly impatient at having the service lengthened out by these addresses, and made grievous complaints against these "foolish pratings," as he called them.

On the succeeding day, Mr. Dwight made the following entry in his journal, "I must have preached to-day to at least thirty or forty females, besides the men whom I have met in different places. Such opportunities are rare. From present appearances I anticipate that the door will be more and more open to Armenian families, and I feel quite sure that the work will spread rapidly among the females."

The April number of the *Herald* contained a brief notice of a priest who was imprisoned "for righteousness' sake." It is to this individual that Mr. Dwight alludes in the remarks which follow.

17. The persecution of the priest, instead of intimidating, only emboldens our Armenian brethren. We had a larger number present to-day at our service than we have had for some time past, and among them were six or eight new comers.

The Patriarch wrote a paper for the priest to sign which implied, in substance, that he (the priest) had been preaching and laboring against the Fathers and the church, but he now repents and promises not to do so any more. The priest, not being able to subscribe such a paper as this, wrote another which he sent to the Patriarch. The amount of it was, that he was born an Armanian, that he had been duly ordained as a priest of the Armenian church, that he had never separated from that church, that his office required him to preach Christ, that he had endeavored to do so, and intends still to do so. This paper the Patriarch refused to accept; and after much difficulty he wrote another, which the priest could not sign. He then wrote another himself, the same in substance as the former one, and he declared that he could give no different one. "The Turks," said he, "lately beheaded an Armenian young man in the fish market for denying the Mohammedan religion; if you wish, cut off my head here by the door of the church; the other paper I cannot give."

18. To-day the priest has been released by the Patriarch, on giving a writ-

ten promise to go to Nicomedia as soon as he shall be able. The times have certainly changed, or he would have soon been sent into banishment, or otherwise injuriously treated. It is probable that great good will result from this case of persecution.

Progress of Temperance—Secret Friend.

It will be remembered that Mr. Dwight announced his intention, October 18, of delivering a temperance lecture.

21. To-day being an Armenian festival, I delivered, by previous appointment, a temperance lecture at my house, exhibiting, at the same time, the plates of Doct. Sewall. Nearly or quite sixty Armenians were present, and they listened with the deepest interest; the plates attracted great attention, and evidently made a deep impression.

A very small beginning had before been made towards forming a temperance society, and twenty-four subscribers had been obtained. This number was increased to thirty-four to-day, and it is believed that many other names will be obtained. What renders this movement the more interesting is, that it is entirely self prompted. It was interesting to see the spirit with which the brethren brought out the paper for signatures, as soon as the lecture was finished. Before the meeting, they were doubtful whether, in that public way, any allusion should be made to the existence of a society, and particularly as all societies and combinations of men are regarded here with suspicion; but before I had finished, a committee was sent up to me to say, in a whisper, that it was their wish that I should announce the existence of a temperance society in Constantinople, (I had been telling them of other societies in other parts of the world,) and invite those present to join it. Two of those who signed the paper were hard drinkers.

The individual referred to below is the one whose case was described under date of Nov. 7.

22. The banker whom I have already mentioned, called at my house. He is now exerting himself for the spiritual benefit of others, by giving them our books and conversing with them on spiritual things. He mentioned the case of an Armenian friend of his, who had been exceedingly prejudiced against Protestants, to whom he recently gave a copy of the New Testament in modern Arme-

man. He yesterday met the individual, and was surprised to see how his mind was affected by the reading of God's word. He remarked, "I think that our church ceremonies are altogether too onerous, and they must be changed and very much simplified, if I understand this book correctly." This banker,—who has intercourse with the great ones of his nation,—remarked to me that he is surprised to find so many of this class friendly in their feelings towards us, and desirous of a reformation of their church; but they do not dare to come out and publicly avow their sentiments. They are afraid of the Turkish Government, with which they are so intimately connected by their business, and which is so extremely jealous of all foreign influence. Still it is easy to see how these men may eventually be all brought to act decidedly and simultaneously in favor of a reformation of their church, whenever the proper time shall have come.

Trebizond.

JOURNAL OF MR. JOHNSTON.

Introductory Remarks—Need of Native Preachers.

THE recent communications of Mr. Johnston, have contained many gratifying statements respecting the progress of the truth at Trebizond. The present journal, although it will be read with interest, conveys no adequate idea of the nature and extent of the work. In the midst of constant opposition, unable even to continue his public services during the greater part of the year, the missionary has seen the gospel triumphant on every side. "The number of 'gospel readers' has been doubled; and the increase is encouraging, not only on account of their number, but more on account of their character and personal influence."

Dr. Anderson, who recently visited Trebizond, was deeply interested in what he saw and heard. "The influence of the gospel," he says, "is more generally diffused in this city, than any where else in Turkey. We set apart Friday and Saturday evenings to see such as desired to call upon us. The first evening about fifteen came; the next nearly thirty—all males of course. They told us that not one half of their number were present; the large room we were in, they said, would not contain them. They manifested the greatest cordiality, though Mr. Johnston does not regard more than one half of them as giving satisfactory evidence of piety. He calls them all

'gospel readers'; and he says that they are all zealous in extending the influence of the gospel among their countrymen. He thinks there may be as many as one hundred Armenians in Trebizond who are friendly to the progress of this good work, and more or less disposed to aid it."

June 26, 1843. Yesterday a few of the Armenians held a meeting for reading the Scriptures and prayer in one of their own houses; it was attended by about thirty individuals. Were any one of their own number capable of preaching the gospel, he would have many hearers. Unhappily one of the most intelligent and promising of the young men who have recently joined their company, has been cast into prison. We trust, however, that this trying event will be overruled for good. Our friend S. H., with two other individuals, became surety for a man, who was in prison on a charge of having defrauded the government. But, on being released through their interference, he returned their kindness by absconding, in consequence of which they have been imprisoned. The other two individuals, being leading men in the nation, are among those whose influence the brethren are most solicitous to secure in favor of the gospel. S. H. has not failed to improve the opportunity which the prison has afforded for presenting the truth, not only to his companions, but to numerous visitors who throng the prison.

An Inquirer restrained—Spirit of Romanism.

In a journal which was published in the Herald for December last, Mr. Johnston stated that a young man, who was kept from uniting with the enlightened Armenians in their religious services, requested an interest in their prayers. The same individual is referred to in the following paragraph.

A. has taken a more decided stand in favor of the gospel. His father gave him permission some time since to read the Scriptures as much as he pleased, provided he did not go to the house of the missionary. But now he finds that he has yielded more than he intended; and he has prohibited his son from associating with the native brethren. To this also A. agreed, on condition, however, that his father should leave off cursing and swearing. But the old gentleman seems to think it very hard that now, in his old age, he should be so curtailed of his liberty.

This morning one of the brethren was accosted in the street by an European

JULY,

papist, a partner of the father of A. "What," says he, "has possessed you all of late? You had better leave off these new notions; or information may be given against you and serious consequences follow. You are leading astray the son of my partner. The old man feels as if his family were ruined; he sits weeping in his counting room, the tears dropping down as large as peas." To this the young man replied, "What have we done to ruin his son? We do not play cards, or drink wine at our meetings. We do not take him to grog shops and houses of ill fame. On the contrary, we are trying to forsake all immoral and ruinous habits, and to confirm one another in that which is good." "Well," rejoined the papist, "he had better become addicted to dissipation than be carried away with these heretical notions. In that case he might possibly reform; but when a man once gets these notions into his head there is no reclaiming him."

The foregoing dialogue illustrates the views and aims of the two great classes, into which the professed friends of Christianity are divided. While some desire the universal diffusion of holiness, many are laboring to secure the triumph of "another gospel." The former direct their efforts to a thorough renovation of the heart; the latter are zealous for the mint, annise, and cummin, omitting the weightier matters of the law, judgment, mercy, and faith.

A Friend—Vaccillation of the Vartabed.

July 5. P. H.—the father of A.—has been using all his eloquence to induce the vartabed to take measures for arresting the progress of the gospel. M. B., another individual of standing and influence, who has long been a Protestant in sentiment, though not an example of piety, being incensed at the course of P. H., requested one of the most sedate among the elders of the people to warn him to desist from his accusations, threatening him with his vengeance in case he did not. "What is the crime of these men," he asked, "that they should be so persecuted? When they meet together, they read the word of God; they have no card playing, no wine drinking, no profane language, nor any thing of the kind. They are better men than their persecutors, and I mean to defend them." The old man, however, declined being the bearer of the message, excusing himself on the ground that P. H. was so profane in his speech that he did not like to have any thing to do with him. M. B. found

another man to bear his message to P. H., who was so far intimidated by it as to go in person to the brother of M. B., and beg pardon for all that he had said, promising to be silent in future.

One of the priests also advised the vartabed to let these men alone; "for," said he, "it is in vain to think of stopping them, and by opposition you will only get yourself into trouble. Your predecessor embroiled himself with them, when they were not half so many as they are now; and the consequence was that he lost his place." "Well," said the vartabed, "I can say nothing against reading the gospel. Let them meet where they please, and let one of the priests go with them."

10. Yesterday (Sabbath) the brethren retired to the convent about three miles out of the city. The evening previous two or three of them called on the vartabed to request him to give them a priest, according to his promise, to accompany them the next day. He designated the most ignorant and hostile of all the priests, and at the same time, charged them with holding heretical sentiments and having sinister designs in meeting together. He afterwards told another individual not to go with them, saying that he had a controversy with them. They met at the convent,—about thirty in number,—and read and explained to each other as well as they could without an intelligent leader. The superintendent of the convent was glad of an opportunity of seeing how these men spend their time when together; he says that he was highly pleased with what he saw. The priest who accompanied them, when he had finished the church service which he went to perform, took a hasty leave, having no relish for such company.

On the 12th of July, Mr. Johnston received a letter from a book agent, containing a report of considerable success in the disposition of his books, interspersed with accounts of occasional instances of opposition. In one of the places which he visited, two individuals,—one of them a priest,—withstood him at first; afterwards they became friendly, when one of them said to him, "Surely the Holy Ghost has descended upon us that we have become friends with you."

13. Yesterday the vartabed went into the school, and, seeing some of our books there, deliberately tore them up, and threw them away; to-day he has preached against "the gospel men," denouncing them as heretics, and enjoining upon the rest of the people to withdraw from their company and not even to salute them.

M. B. called on him, and took him to task for his unreasonable opposition to these men, seeing he could charge them with no crime, nor convict them of any heresy. "Alas!" said the vartabed, "I am burning between two fires. One party will not be satisfied unless I persecute, and another rebukes me if I do. I am sorry I came to this place."

Professed Friendliness of the Vartabed.

14. It being understood that "the gospel men" were to be called to an account by the vartabed to day, three or four of them went to see him in the morning, and told him that if they were guilty of any crime, they wished to meet their accusers; they told him that they would go before the authorities here with their enemies or accompany them to Constantinople. He told them to go, and come again in the afternoon, when they would have an opportunity to face their accusers. At the hour appointed most of the brethren met at the house of the vartabed; but found no one there to accuse or oppose them. They now had considerable conversation with the vartabed, and gave him some wholesome advice. The result was that he conceded all that they asked. He gave them permission to hold their meetings in the public school-room on his own premises, and said that one of the priests should attend with them. He required a pledge however, that no topic foreign to the gospel should be introduced in their meetings.

17. Yesterday (Sabbath) the vartabed gave notice in the church of the arrangement he had entered into with "the gospel men," and at eleven o'clock they assembled in the school-room. Der Y., the chief of the priests, was present to explain difficulties and answer questions. About eighty individuals attended; some of them, however, were probably actuated by mere curiosity, and a few perhaps by worse motives. It was altogether a novel scene in Trebizond. It is much to be regretted that there was no one to stand up and declare to them all the counsel of God. There really seems to be a hungering for the bread of life among them. Select portions were read from the Pentateuch, Psalms, and New Testament. One cavalier desired to know who were meant by the false prophets and Anti Christs, spoken of in the New Testament; evidently wishing to fix it upon the Protestant missionaries. But the priest, without particularizing, explained it as meaning all false teachers and opposers of the

truth. Not satisfied with this reply, he appealed to the vartabed. One of the company went to ask his opinion and presently returned with the same explanation that the priest had given.

A Consultation—Hostility of the Vartabed.

18. Yesterday the Pasha's banker arrived from Constantinople, and P. H., who had promised to be silent in future, lost no time in making known to him the state of things among the Armenians of Trebizond. The bishop, he said, had given permission to "the gospel men" to hold their meetings openly. Even our priests have fallen under the suspicion of being secretly favorable to them, and we know not whom to trust, and to crown all, they are about to make some of "the gospel readers" "select men" for managing the business of the community. The banker promised to attend to the matter; and to-day he held a kind of court at the house of the vartabed. The friends of the gospel were there, but their accusers were absent. The vartabed, in justification of his course, told the banker that he had himself opposed these men at first; but on making inquiry of the priests, he found that they had in no case separated themselves from the church, nor could they be charged with any crime. As they were determined to read the gospel, and he had judged it better to have them meet in a public place, and be attended by one of the priests, so that he might be sure that nothing improper was said or done. Then he appealed to the banker himself to know if it was a sin to read the gospel. "No," he replied, "certainly not." But he recommended that they should be content to read it in private, so as to avoid exciting a tumult; and thus the matter was left.

Aug. 5. Our vartabed has manifested a surprising want of character, one day seeming to take part with the friends of the gospel, and the next with their opponents. The public reading in the school room continued three Sabbaths, with undiminished interest, when the vartabed again set his face against it; and last Sabbath he preached a violent tirade against all Protestants and 'gospel men,' and exalted the church of Rome at the expense of his own. Two lads who were coming to us for lessons in English, have been prohibited from doing so; the house of the young man who sells books for us, has been searched by order of the vartabed, and he has been threatened with the

bastinado, if he does not desist. The teacher of the Armenian school has been removed, for explaining the gospel to his pupils.

This teacher opened a private school in his own house, which was soon filled with pupils. The public school, from which he was excluded, was almost deserted.

On the 10th of August, Mr. Johnston received another letter from the book agent, giving a gratifying account of his success. He became acquainted with a priest who said that "he did not feel himself fit for the priesthood; but that he was resolved for the future to follow the teachings of the Scriptures."

Good from Evil—The Gospel preached in a Prison—New Openings.

Oct. 5. For a number of weeks, according to our custom during the heat of summer, I have resided in the country, five or six miles from the city. We have been, however, in the midst of an Armenian community. The poor peasantry have become quite accustomed to us, and on every Sabbath day our lodge was thronged with visitors, desirous to hear something about the gospel. The brethren in the city continue to meet in small companies, and they seem to have lost none of their interest.

S. H. and his companions are still in prison. His magazine of merchandise is locked up by the pasha's order, and his business is apparently ruined; yet he seems to lay it but little to heart. Visitors almost invariably find him reading the gospel. One of his fellow prisoners, above mentioned, seems to have become decidedly convinced of the truth; and the same is true of another young man from Tripoli, who was also made a prisoner with them, on account of the absconded debtor.

The providence of God, in various ways, seems to be gradually opening the way for bringing the power of the gospel to bear upon the Armenian community. Der Carabet, the enlightened priest of Soormenich, has several times been mentioned as a zealous promoter of schools among his people. Less than a year ago he received an accession to his spiritual charge of three different neighborhoods, in all of which he forthwith established schools, with aid from the mission. These are now flourishing. By an unexpected turn of events, two other districts of considerable extent have also fallen into his hands; in each of which it will be his first aim to establish schools. Thus not less

than three hundred houses, one half of the whole Armenian population of the country around the city will be brought under an incipient evangelical influence. Another priest—Der Yacob—whose parish also lies in the country, has ceased to be an opposer and become an advocate of the gospel; and thus we may hope to see the light gradually break in upon one hundred and fifty families more.

Mr. Johnston says that the gospel is exerting a marked influence upon the social habits of the Armenians. This was evident at a recent wedding; "many foolish customs, usually observed on such occasions, were dispensed with." One of the priests remarked, "I can discern the finger of Calvin in this wedding."

Dec. 11. This day has brought joy to many hearts, especially to the friends of the gospel here, by the release of the three men who were imprisoned in June on account of the absconded debtor. Their confinement, we have reason to believe, has been overruled to the furtherance of the gospel; but we hope for much happier effects from their enlargement.

Erzeroom.

MR. PEABODY'S TOUR IN PASIN.

Introductory Remarks—Hasankaleh—Rwins.

THE present communication contains a minute account of an excursion to Pasin, a district lying upon the Aras, and separated from Erzeroom by a low range of mountains. It is about forty miles in length and of unequal breadth; it is generally level, and being admirably adapted to the raising of grain, it presented, at the time of Mr. Peabody's visit, a very luxuriant and beautiful appearance.

The Aras divides the district into Upper Pasin and Lower Pasin, each having its own Beg. The former contains one hundred and twenty villages, and the latter about seventy; most of these are now inhabited by Turks, many of the Armenians having emigrated to Georgia, when the Russian army returned after the peace of Adrianople.

The object of Mr. Peabody in visiting this region, is already anticipated by the reader. He wished to ascertain the actual state of the Armenian population, to preach the gospel in its purity as he might have opportunity, and to prepare the way for the introduction of a system which should rest upon the word of God, and not upon the traditions of men. He was accompanied by a few

Armenian from Constantinople. It is hoped and believed that his visit has not been in vain.

Mr. Peabody left Erzroom, July 26, 1843. After a ride of eighteen miles, he came to Hasankaleh, the residence of the Beg of Upper Pasin.

Hasankaleh is situated at the foot of a rock which projects from the mountain on the northern side of the plain. It was undoubtedly one of the old Genoese trading posts. It is surrounded by a double wall, so dilapidated, however, as to afford but a very slight defence. It is said to have been built by a man named Hasan, from whom its present name is derived. Some have supposed that the ancient Theodosiopolis occupied this site; but of this there is no certain evidence. Before the war with Russia, it contained five hundred houses, one hundred of which were Armenian; but there are now only two hundred and fifty houses, all Turkish. Most of its seven mosques and seven fountains are in a dilapidated state.

July 27. I called on the Beg, who treated me very politely. He sent me his *evross* to conduct me to the bath, and furnish me with every thing necessary. While there, he sent me tea and sherbet. Afterwards, accompanied by his son and cavass, I ascended to the castle, which occupies the oblong summit of a spur thrown out from the main range, about sixteen hundred feet above the plain. In one side of the immense rock which composes this mountain, about two thirds of the distance from its base, are two adjoining rooms—perhaps natural, or if excavated, it is not known when, or by whom—one of which is about twenty feet in length and ten in breadth; the other is somewhat smaller. They are arched, and by an aperture made in the side of one of them, water in great abundance formerly flowed into it from the mountain; but from some cause this has failed. They might become places of retreat in times of danger; and it is thought that they were formerly resorted to for that purpose. The wall of the castle is thirty feet high and very thick,—where the ravages of time and of man have left it unimpaired,—and it has four immense gates now nearly in ruins.

This fortress commands the town; and from its wall, I had a fine view of the immense plain below, with its small villages scattered here and there, adorned with a few willows growing by the water courses; its widely extended fields waving with grain; its flocks and herds, attended by their keepers who made the air resound with their rude songs, while

wandering from place to place, in pursuit of a verdant spot for their cattle and sheep;—the shepherd often going before his flock, and they following him, “for they know his voice.”

Ogoomi—A Monastery—Yaghan.

After a ride of an hour and a half, Mr. Peabody came to Ogoomi, an Armenian village of only ten houses.

I called at the priest's house, but he was engaged in haying. He soon came, however, and gave us a most cordial reception. The books we had with us soon attracted his attention. He read from the New Testament and the Psalms, and appeared much gratified with the modern language. These books we gave him, and some others he purchased of us. This old priest lives in true patriarchal simplicity, and his little flock seemed much attached to him; to whom, as they gathered around us, we endeavored to impart a portion of the bread and water of life, which they apparently received with much avidity.

After receiving the most hospitable treatment from this man, we took our leave of him, and rode a mile and a half to a monastery, pleasantly situated at the north end of the plain. This is now occupied by only one vartabed, an aged man of venerable appearance, whom we found in an arbor of willows, with two books near him, the only ones belonging to the establishment. He treated us very politely, and invited us to spend a week with him. The appearance of the monastery is exceedingly antique, and the vartabed said it was erected eight hundred and seventy years ago. When we left the old man, he loaded us with blessings.

We arrived at Koprikoi in about two and a half hours; and, although much fatigued by the ride and labors of the day, we sat till one o'clock, reading the New Testament, and conversing upon religious topics with those who assembled to see us. Our host is the chief man of the village, and quite rich for this people, having large flocks and herds, and thirty men in his employ. His son, a man between thirty and forty, is somewhat enlightened, and anxiously seeking for more light. He made many inquiries of us, not so much for his own sake, as for those present, who are sitting in gross darkness. He purchased eight of our books.

On the following day, after some conversation with the chief men of the village, and a priest who

was strongly attached to the faith of his fathers, Mr. Peabody proceeded upon his journey, and soon came to Yaghan, a village containing forty Armenian and ten Turkish houses.

Here are two priests, one of whom we found at our place of lodging. In a short time we commenced our pleasant work. The priest is a good reader, and he devoted much of the time he spent with us to reading audibly the New Testament and making inquiries in regard to its truths. There were several attentive listeners, who manifested much gratification with what they heard,

Few of the inhabitants of this village were able to read; but Mr. Peabody found an individual from Bitlis who was partially enlightened.

Gerdabad—Ruins at Ishkhoo—A Sabbath.

29. A little after mid-day, we came to Gerdabad, a village of about twenty houses, all Armenian. We stopped at the house of the chief man of the village three or four hours, read the gospel, and made known its truths to some twelve or fifteen who collected there. The priest was among the number; we gave him a copy of the gospels, with which he appeared to me much gratified. He told us that there were but four or five readers in the place, and said that he could not induce them to learn to read. But I fear that he is not very zealous in the matter.

A little before sunset we arrived at Ishkhoo an Armenian village, distant only three miles, and containing thirty-five houses. It is said that this place was formerly a city, the capital of the country, in the times of the Armenian kings. However this may be, there is evidence of its having been quite extensive, as it contains the ruins of two churches built of hewn stone. Here is also an old building, about forty feet in circumference, and seventy feet high, (it was formerly much higher,) constructed of hewn stone, and having a circular pillar around which are stairs winding to the summit. Some say it is the steeple of an Armenian church, which contained a bell; but this seems to be very improbable from its construction. Others suppose it was erected by the Genoese, and others still that it is a part of a heathen temple.

At a short distance above this, in the side of a high hill, is a room of great antiquity, containing four arches, built also of hewn stone, each of which is about ten feet high, ten long, and eight wide. It is not known by whom, or for what pur-

pose it was constructed. Possibly it may have been a bath.

The inhabitants of this village said that it had never been visited by a Frank before. Mr. Peabody found two priests here, father and son; also two men from Erzeroom, one of whom was a ruler among the Armenians.

30. Sabbath. The priests and Erzeroom men were with us morning and evening. The former read the Gospels, and remarks were freely made upon religious subjects. We gave the priests and some other individuals a few books, which were gratefully received.

Mass was celebrated to-day, and as I did not attend, the priests brought me some of the consecrated bread, having the stamp of a cross and lamb upon it. As this is considered the real body of Christ, to drop a particle of it is considered a crime of the greatest magnitude, formerly punished with death.

Mr. Peabody mentions in this place the uniform kindness of both priests and people. "The priest of Yaghan sent to this village, a distance of several miles, to inform the kakhia (lord of the village) that an 'English' priest would spend the Sabbath here, adding, 'You must provide for him in the best manner in your power, as he is a good man.'"

Todaveren—Usveren.

31. About an hour after we left Ishkhoo, we reached the village of Todaveren, which contains about twenty houses, nearly all Armenian. The priest soon called on us; we had a long conversation with him upon the most interesting of all subjects, and we read together several portions of the New Testament. I gave him the Psalms and Light of the Soul. He wished to take several other books, but dared not through fear of the Bishop of Erzeroom, from whom he formerly experienced some trouble, in consequence of having purchased some books sent into this region by Mr. Jackson. The kakhia spent two or three hours with us; we endeavored to make known the truths of the gospel to him; he gave his assent to them, and seemed in some measure to feel their importance.

From Todaveren Mr. Peabody proceeded to Comatsur, a village of forty Armenian houses, three miles distant. He found two priests at the house of the kakhia, with whom he had a profitable interview. He also conversed with others, and disposed of a few books.

August 1. In the middle of the afternoon we left Comatsur, and in an hour and a half we found ourselves in Uzveren, containing thirty-five Armenian houses. One of the priests, a young man, called upon us. He soon began to read the Testament; and we spent most of the evening in reading that and other books, and conversing upon the importance of education and religion. He seemed somewhat affected by the ignorance and wickedness of his people. We gave him the Testament and some small books, with which he appeared gratified. We had quite a little company in the evening to listen to our reading and remarks. Among them was the chief man of the village, whose whole family, it is said, can read; to him we gave a few books.

An inquiring Priest—Dodig.

2. We reached Delibaba (Foolish Father), distant about nine miles, before noon, having visited two very small villages on the way. The kakhia, who had heard of my coming, had prepared his room; as soon as I arrived, he came and kissed my hand, and was exceedingly attentive. In this place there are fifty Armenian houses and three priests, one of whom is superannuated. All of them called on us; and the two younger spent most of the day and evening with us. One of them is enlightened and anxious to be delivered from a heavy yoke of rites and forms, grievous to be borne. But for some attempts to escape from this bondage and to enjoy the liberty of the gospel, he has been severely threatened by his Bishop; once, indeed, he was divested of his sacerdotal power. "I well know," said he, "that by the strictest conformity to our rites and customs we shall not be accepted. In the religion of Christ, neither fasts, baptism, mass, nor any outward appearance and show of religion, avails any thing, but the power of godliness. This external religion, however, is all we possess. Not one, with whom I am acquainted, appears to have that faith which evinces its existence by love to God and benevolence to man. It is a dead faith, not that which works by love, as the word of God requires. But what can I do? If I deviate from the old path, I shall be dreadfully persecuted."

It was suggested that it would not be judicious to speak against the outward observances of his church, if not sinful in themselves; and he was asked if he

could not safely attempt, in a prudent manner, to make known his sentiments to his people, as they are in accordance with the Scripture, both in the church and in his visits from house to house. He said he had done this to some extent, and he thought that a part of his people were convinced that, with but little present profit and much evil, no future advantage can be derived from their corrupt religion. "But their condition is very bad," he continued, "as well as mine."

Mr. Peabody had interesting conversations with others; "one man, somewhat advanced in life, wept profusely."

3. Left Delibaba about four A. M., and arrived at Dodig in one hour. In this village there are twenty-five Armenian families and one priest; he was with us most of the time we remained there. He is a very aged man and a very poor reader. I gave him the Psalms and New Testament; after reading them for some time, he inquired, "what books are these?" On being told, he denied that they were the books affirmed, and then added, "If so, they are in the Constantinople language." We read several portions of Scripture to those collected around us, and endeavored to impress it upon their hearts. They listened with attention, and gave their assent to what we said. We gave the priest and some others a few books.

The next place at which Mr. Peabody arrived was Jerasoon, distant from Dodig an hour and a half. It has forty houses, about equally divided between the Turks, Armenians, and papal Armenians. There was but little opportunity for exerting an influence in favor of the gospel.

Interested Visitors—Refinement—An Inquirer.

4. We next came to Karakilisa, six miles from Jerasoon, and having seventeen Armenian and three Turkish houses. There are ruins here which show that this place was once much larger than it now is. After we were seated under a shed of the kakhia, the priest and quite a number of the Armenians visited us, and gave good attention to our remarks. The priest, who has been in orders but one year, manifested, with much kindness toward us, great simplicity and frankness. As the priests are the only instructors of youth in the villages upon this plain, we often directed their atten-

tion to the importance of education. We urged the subject upon this individual. He acknowledged that it ought to be attended to; but he said that he had not time even to instruct his own children. The remuneration for his official services is so small that he is obliged to devote a great part of the time to manual labor for the maintenance of his family. He engaged, however, if we would give him some elementary books, to begin immediately to teach his children, and to do the same for others in the winter, when he will be more at leisure.

After proceeding nine miles further, Mr. Peabody came to Armudlu, a village of thirty Armenian houses.

We were here provided with a good room at the house of the kakhia, well furnished with clean matresses, cushions, and carpets. Dinner was soon served up in very good style;—a capacious copper tray being placed upon a table about a foot high, loaded with various kinds of food, each in a clean white-washed copper plate. Not only here, but in most of the places which we have visited, the general arrangements of life, and the deportment of the people were much better than I anticipated. One of the priests, said to be quite wealthy, took dinner with us. It was deemed inexpedient to offer him or his people any of our books. We had, however, quite a little assembly in the evening, whose attention we endeavored to direct to "the one thing needful."

On the following day, Mr. Peabody reached Bashkoi, distant one hour; he here found the largest village in Pasin, with one hundred houses, a large new church, and two priests. He stayed with an eccentric old man, of great influence throughout the whole district, who manifested considerable interest in his books and conversation.

6. Sabbath. I spent two hours in the morning and two in the evening, with the priests and all the readers of the village, in examining the most appropriate passages of Scripture, and in explaining and enforcing divine truth. At our first exercise several others were present, and at our last, forty or fifty. All listened attentively; and a young man, one of the best readers in the village, seemed deeply affected with what he heard and read. He came to me after the others had left, and said, "What shall I do?" I endeavored to impress upon him the duty

of immediate repentance towards God, and faith in our Lord Jesus Christ. It really seems as if the Spirit had touched his heart. We gave him several books appropriate to his case.

Opposition from Erzroom.

At the distance of five hours from Bashkoi, Mr. Peabody came to Alajahruk, which has from eighty to ninety houses, nearly all Armenian. In this place he found two priests,—one of whom had previously solicited a visit from him,—and an old vartabed from a monastery, ten hours distant.

Not long after our arrival, we learned that a vartabed had come from Erzroom. He soon came to our room, and immediately commenced a tirade against us. He inquired of one of my attendants, why I came to Pasin. He replied that I wished to make an excursion, and become acquainted with the people. "What more? What more?" he repeatedly asked. As he pressed this matter with much violence, I replied, "I am a free man, and go where I please, and attend to my own business." He then began to talk in Turkish to the man with me, using the most violent and abusive language, intimating that I came there to steal the people. He said that the bishop of Erzroom had sent him, and that upon our return there, my attendants would be called before the Bishop and severely punished. He said, moreover, that he would collect the books we had distributed and burn them. He then rushed out of the house like a mad man.

My room being uncomfortable, I walked out and sat under a tree. The principal man of the village came and sat with me, conversing about the conduct of the vartabed. He had been with me but a few minutes, however, before the vartabed, who was watching us, called him away. The old vartabed subsequently came to me and spake of the behaviour of his brother from Erzroom in very strong terms of disapprobation.

The conduct of this emissary from Erzroom is explained in the following paragraph.

The bishop, having heard that we were travelling in Pasin, despatched this man to collect as many of the books which we had distributed as possible, and to endeavor to counteract any good we might have done. This people have been sitting in darkness for ages, and violating all God's commandments, and

not a single effort has been made to enlighten and reform them by their spiritual guides. But how ready are these persons to defeat the first attempt to turn these benighted souls from darkness to light!

Notwithstanding the opposition of the vartabed, a few books were disposed of in this place.

Mr. Peabody returned to Erzeroom, August 9; he found, on his arrival, that a beloved child had died that very morning.

West Africa.

LETTER FROM MR. GRISWOLD.

Superstition of the Natives.

THE communications from this mission have uniformly given a favorable account of the inhabitants upon the Gaboon River, especially as compared with other tribes upon the same coast. But they are pagans still ; and the following extract from Mr. Griswold's letter will show that whatever may be their relative position in African society, they are nevertheless captives of "the prince of the power of the air."

One article in the philosophy or religion of this people is, that whoever dies is poisoned ; that no man would die if left to himself and God. If a man is ill for a long time, some one has bewitched or poisoned him ; if he dies, some one has caused it. Who is he ? This is a question for the doctor man or fetish man to settle. It demands no research on his

part. He procures a small rod of a certain species, which alone has the necessary virtues. This is placed upon the ground ; the operator then swallows a glass of the sassy-wood decoction. A few old men stand around. They call over the names of different persons, perhaps of all in the suspected town. A man's name is spoken ; the doctor steps over the rod ; that man is innocent. Another name is mentioned ; the doctor steps over the rod again ; this one is also clear. Thus one after another is declared innocent ; till, as the guilty man's name is spoken, the doctor man falters, raises his foot, but it will not pass over the rod. He tries, he struggles, but all in vain ; finally he stumbles and falls. The wretch is now detected, and he is soon disposed of. Sometimes, however, where the person declared guilty is some man whom the people esteem, they pay no regard to the fetish, as they call it. Then the doctor man lies.

Not long since two children died, belonging, however, to different towns. One of them I saw. He died of an organic affection of the heart. The other I did not see. Two slaves suffered death ; one for each child. One was taken to the bush, killed, and burned. A member of the mission chanced to be passing by, while they were performing the horrid sacrifice. His curiosity led him to the spot ; and there he found the body partially consumed. The criminal in the other case was taken to the bush, killed, and left to decay upon the surface of the ground. She was regarded as unworthy of a place beneath it.

Proceedings of other Societies.

Foreign.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS society held its fifty-first anniversary at Exeter Hall, London, April 25. W. B. Gurney, Esq., took the chair; Rev. J. Angus, Secretary of the society, read an abstract of the annual report. From this it appeared that twenty-one missionaries and teachers had been sent into the foreign field during the year. The total receipts of the society, exclusive of contributions for the Mission Vessel, and including grants from other societies, amounted to £21,661, being an increase of £462 upon those of the previous year. The

expenditures are reported as amounting to £22,831. The society has under its care 202 stations, 90 missionaries, 68 female missionaries, and 197 native preachers and schoolmasters. The total number of communicants in all the churches is 37,976 ; of whom 2,670 were added during the past year. There are 139 day schools, in which 9,728 children are taught ; connected with the Sabbath schools are 15,818 pupils. The two great fields of the society's labors are India and Jamaica. Missions of considerable promise have also been established in Ceylon, Africa, and the Bahama Islands ; and there are a few laborers in Java, Sumatra, Trinidad, Hayti, Honduras, Canada, and France.

Addresses were delivered by the Chairman, Rev. William Brock, Rev. John McLean, Rev. G. H. Davis, Joseph Tritton, Esq., Rev. J. Sprigg, Dr. Wilson,—Missionary of the Free Church of Scotland at Bombay,—Rev. F. F. Newman, S. M. Peto, Esq., Rev. Mr. Stephens, and T. Thompson, Esq.

CHURCH MISSIONARY SOCIETY.

THE forty-fourth anniversary of this Society was held at Exeter Hall, London, April 30. The Earl of Chichester presided. The report was read in portions by Rev. R. Davies and Rev. J. Venn, Secretaries of the society. The receipts of the year are as follows:—General Fund, £97,791; Special Funds, for China, &c., £6,532. The expenditures amounted to £3,472. Nine ordained missionaries, including four who had returned, were sent to the heathen. An abstract of the report in relation to certain missions is subjoined.

North America.

In the upper settlement, the Rev. W. Cochran stated there was much which called for gratitude. Mr. J. Roberts reported that the Protestants of the Red River settlement were very regular in their attendance upon the means of grace in all weathers. The Rev. J. Smithurst described the Indian settlement to have experienced during the past year almost uninterrupted prosperity. The number of communicants was seventy-seven. At the Cumberland station, the eighty-five Indians, whose baptism was mentioned in the last Report, had continued steadfast in the faith. From the communication of Mr. Budd, the catechist, it appeared that fifty-eight candidates for baptism were awaiting the arrival of a missionary, and one had been set apart for that station. The Manitoba station was under the charge of a native schoolmaster, and would be occasionally visited by the Rev. H. Cowely, of Red River.

Southern India.

From Tinnevelly the most satisfactory accounts had been received. A harvest, abundantly repaying all the cost and labor bestowed upon it, had been already yielded. The bishop of Calcutta had spent eight days in visiting five out of the six districts into which it is divided, and borne satisfactory testimony as to its state. "I cannot but express my wonder," says he, "at these blessed missions." And his chaplain, the Rev. J. H. Pratt, writes, "I cannot close this account without exclaiming, What hath God wrought?" The Rev. J. Tucker spent forty-five days there, and the result of his inquiries was a deliberate conviction that a great improvement had taken place during the last seven years. Nearly £200 a year was subscribed by native Christians throughout Tinnevelly to religious and benevolent Societies. There were 223 native catechists, the people were most attentive to their religious duties, and in fact were settling down into consolidated Christian communities. Heathenism was wasting away and losing its hold of them. Mr. Tucker urged an increase in the number of missionaries, and the sub-division of Tinnevelly into smaller districts. The number of

persons under Christian instruction was about 20,000, of whom 7,236 were baptized, 1,220 of them during the past year, in which period the number of communicants had increased more than one-third, the whole being 1,619. The number of schools was 158, and of scholars 4,217. At Mavelicare the preaching of the truth had been attended with great success. This city was famous as the head-quarters of brahminism in Travancore; it was the residency of a Metran and of numerous Romanized Syrian ecclesiastics; a place of trade, and of notorious immorality. Mr. Peet, the missionary, had been there five years; at the end of the first year, thirty members had joined his congregation; he had now four congregations, comprising 385 members and 120 communicants, his constant hearers amounted to between 2,000 and 3,000; he was assisted by a native clergyman and two native deacons; there were seven schools containing about 200 scholars; a new church to contain about 800 persons was in course of erection, chiefly by means of a legacy of the late Hanash More. The prospects of the mission at Cottayam were more encouraging than at any former period. The recent opening of a new church there and at Pallum, together with the visitation of the bishop of Calcutta, had produced a very great revival.

New Zealand.

There was a great change in the moral habits of all the people. War had almost entirely ceased, and even when it had occurred of late, it had been carried on in a very mitigated form. At Orura, where two numerous opposing bodies of warriors were collected, and hostilities had commenced, the Bishop and the missionaries were allowed to attempt a mediation. On the Lord's day all warfare was suspended by mutual consent, and one of the principal chiefs was found by the Bishop on his "Pa," on the morning of that day, reading the service to his people. Theft and murder were of very rare occurrence. The chapel of Tepuna was not large enough to hold the people who came to hear the gospel. Waikato, who, together with Shungi, visited England in 1820, but had ever since remained as hard as the nether millstone, had been, with his wife and child, received into the church by baptism. Shungi had been dead for a long time. Waikato, in selecting a name for himself, said that Mr. Pratt had been a great friend to him in England, and he would, therefore, be called Hohia Parata (Josiah Pratt), and his wife was called after Mrs. Marsden. At Waimate there were more than 480 communicants, and its church was at present the best in the colony. The best proof of the usefulness of Mr. Burrows at Kororarika was, that though this is the head-quarters of the French bishop, the French missionaries had made but very little progress, and there was not the slightest foundation for the statement of the French bishop, that many thousand natives had joined him. The agents of popery were very active, and administered baptism to anybody who would ask for it. "I don't know one," says Mr. Williams, "who has left us to join them, though many have left them to join us." Middle district was a very distant out-station connected with Waikato, where a congregation had been gathered by a native teacher, and afforded an example of the wonderful success of the gospel in New Zealand. The Bishop visited the place on the 6th of June, 1842, calling at Waiheke, where, he says, he saw the first specimen of a thoroughly native village, which filled him with joy. He was met by the native teacher, William Jowett, a man of tall stature, with his face deeply

mooted, but with all the kindness and courtesy of a civilized Christian. During the last year a dispute occurred which had nearly led to bloodshed. Contending parties met to the number of 300 or 400 armed men on each side. Many of them were Christian converts, but they were prevented from going further by the mediation of the catechists and native chiefs. One of the latter, a recent convert to Christianity, said, "Some of you have professed to belong to Christ for some years; what harm has he done you that you should now forsake him? We have only just joined the believing people. Presently the words of Christ will be verified that the first shall be last and the last first. Do not throw away the word of God." The hostile parties separated, though but for the gospel much blood would have been shed. The Bishop spoke in high terms of the station at Wai-kauai. The natives were about to erect a new chapel there. The tribe at Otaki had contributed a solid tree of seventy-six feet in length, though formerly they were the missionaries' greatest enemies.

The meeting was addressed by the Chairman, the Bishop of Chester, Rev. Prof. Scholefield, the Bishop of Ripon, Rev. J. W. Cunningham, Sir R. H. Inglis, M. P., Dr. Marsh, J. P. Plumptre, Esq., M. P., and Rev. Hugh Stowell.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this Society was held at Exeter Hall, London, April 29; Sir George Rose being in the chair. Dr. Bunting and Mr. Buchan read the annual report.

From this document it appeared that in Ireland, Germany, France, Switzerland, Gibraltar, Southern India, Ceylon, New South Wales, Australia Felix, South and Western Australia, Van Dieman's Land, the Friendly Islands, the Albany, Cafraria, and Bechuanas districts, Sierra Leone, the West Indies, and British North America, the missions of the Society are generally in a very satisfactory state. The mission at Wairau, New Zealand, has been suspended in consequence of the unhappy collision which has occurred between the authorities and natives. At the Cape of Good Hope, sickness has caused great ravages among the missionaries.

The Society has at present 274 stations in various parts of the world, 387 missionaries, 1,640 other paid agents, 4,884 unpaid agents, 101,137 full and accredited church members, 5,056 persons on trial for membership, 64,307 scholars, and seven printing presses.

The gross receipts during 1843, including a previous balance of £523, amounted to £110,620; the expenditures were £112,906. The old debt of £30,000 is entirely liquidated.

Addresses were delivered by the Chairman, P. M. Stewart, M. P., Rev. Richard Reece, Dr. Wilson,—missionary of the Scotch Free Church to Bombay,—Rev. Thomas Waugh, Rev. James Hamilton of the Scotch Free Church, Rev. George

McDonald, Rev. R. Young, formerly of Jamaica, Rev. J. Crowther, recently from Madras, Rev. F. J. Jobson, George R. Chappell, Esq., Dr. Newton, Rev. Peter McOwan, Thomas Thompson, Esq., and Thomas Farmer, Esq. Dr. Wilson spoke as follows :

The passage of the report which refers to India is very brief, but it is very interesting. It is stated that "advancing activity and usefulness are observable at all points of our extensive missions in the south of India, and the diffusion of scriptural knowledge, and the conversion of souls to God, are the happy results of the labors of the missionaries." This is precisely the statement I should have expected would have been made. During my residence in India, I heard much of the labors of our Wesleyan brethren, and of the prosperity vouchsafed to them in the work of faith and labor of love they are zealously prosecuting. It is here stated that a diffusion of scriptural knowledge is attending their labors, and this result might be expected from the ardency and diligence with which they declare the glad tidings of salvation. This result might be expected from the schools they have been privileged to institute, and from the numerous copies of the Scriptures, of tracts, and of other religious publications, which they are in the habit of circulating in the native languages. Your report to-day bears witness to the effect of Christian teaching, with reference to the destruction of idols. Mr. Stott, of Ceylon, writes : "Since I last wrote, we have broken thirteen stone pillars, or images of the elephant-headed god, and have pulled down five thatched huts, in which they were placed and worshipped." And under what circumstances was this done? Mr. Stott proceeds : "These huts were built on private ground, the owners of which have now renounced heathenism, and have consequently given their gods to destruction." This, I maintain, is a triumph of far greater importance than all the conquests of Jesuitry in India. I think a great deal of this triumph, for I have observed among the natives of India very great jealousy as to their idols. They seek to preserve them from defilement; they honor them as the abodes of the Divine spirit; and when any untoward event occurs respecting them, they are in great distress.

This last remark I will illustrate by a circumstance which I witnessed in India. On one occasion I saw a person go into a temple, and place upon an idol the horns of a buffalo. I knew that he had performed unwittingly an act which might lead to very serious consequences. I therefore remained for a few minutes at the door of the temple, till the persons who had charge of the idol made their appearance. The wife of the sweeper of the temple was the first person who had her attention directed to the horns of the buffalo upon the idol. She exclaimed, "God has become propitious to-day; he has given us a sign of his power; horns have sprouted out of his head." Forward she went; but when she discovered that the horns had been put upon the head, instead of sprouting from it, she cried out, "Oh alas!" Her husband came up, and smiting his breast, exclaimed, "The god is defiled; the god has apostatised;" and he ran down the hill crying, "The god is defiled; the god has fled." When he appeared in the market-place, the weaver left his loom, the merchant quitted the bazaar, and the learned brahmin forsook his manuscript, to ask what had happened. The man narrated the event, and a solemn procession took place to the temple. The brahminical authorities promulgated the opinion that the spirit of the god had

left the idol, and had taken his seat on an adjoining tree. I said to them, "What is to be done? It appears strange to me that your god should fly at a mere touch; that he should fly, instead of remaining to protect his worshippers." They replied, "We must have the god restored by charms to his original abode; and to effect that we must have 700 rupees (\$350) from the villagers." The villagers said, "We are inclined to give something for the restoration of our god, but not so much as that. The *padres* have been among us; and though we consider this occurrence a great evil, we don't think so much of it as our fathers did. We will give you 350 rupees." The frolic of the person who perpetrated this trick led, therefore, to the imposition of a fine of 350 rupees upon the villagers. But we see, from the report presented to this meeting, what can be done by the power of the gospel; and we see that it can lead to the destruction of idols. I believe that India is, at this moment, the chief seat of Satan's empire. But, though there be these difficulties, we know that God can bring down mountains of difficulties; and we see that in India he is bringing down mountains, and raising up the valleys, that a highway may be prepared for our Lord, that Christ Jesus may go forth in the chariot of the everlasting gospel, conquering and to conquer. I quite enter into the spirit of Dr. Coke, who, when he had done great things in the western world, and among the West India islands, remembering the command of Christ, "Go ye forth and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," could not rest until he had turned his eyes to the East, until he had himself determined to go there, if permitted, and sought to plant the standard of the cross in Ceylon and India. Increase your laborers in India, and look for the divine blessing.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE fortieth anniversary of this Society was held at Exeter Hall, London, May 1. Lord Bexley, President of the Society, was in the chair. Rev. A. Brandram, one of the secretaries, read the annual report. The receipts during the year, applicable to the general objects of the Society, including subscriptions, donations, etc., were £46,563; the sum received from the sale of Bibles and Testaments was £51,373; the receipts from all sources were £98,359; being £5,282 more than they were in the preceding year. The issues were 944,031; making the whole amount, since the formation of the Society, 15,965,025.

From the depot at Paris the Society had issued during the year 145,257 volumes, being an increase of 3,138 copies on the previous year, and only 232 being gratuitously disposed of, and 145,035 actually sold, of which 112,269 were disposed of through the medium of Bible colporteurs, and with the exception of 300 or 400 copies among members of the Roman Catholic communion. The Society had more or less employed eighty-four colporteurs, seventy-five of whom were formerly Roman Catholics; and it had made a further grant of £500 to the French and Foreign Bible Society. In Belgium, amidst many difficulties, the distribution amounted to

13,919 volumes, of which only 140 had been gifts; making a total of 124,000 copies in that country in something more than eight years. In Holland an important movement was taking place; three colporteurs had already entered on that field of labor, and in twelve weeks about 12,000 copies had been disposed of; and large editions of the Dutch Scriptures, amounting to several thousand copies, were now in the press. "Our issues," writes Dr. Pinkerton, "are 50,000 copies;" 1,000 copies had been sent among the Hanoverian troops. The issue of copies from the depot in Hungary, had amounted to 663,400 copies in thirteen years, 20,120 since Dr. Pinkerton entered on his labors in 1837. The Society had made a grant to its correspondent at Berlin of 15,086 copies; between 1831 and 1843, 199,622 New Testaments had been supplied to the Prussian troops; his Majesty continued an annual subscriber to the Prussian Bible Society, whose issues for the year had been 40,313. In Sweden, 16,000 copies had been printed during the year, and the issues were 23,806, the Swedish Bible Society having also circulated 18,022 copies; the present King succeeding his predecessor in sanctioning the cause, and having been accustomed to be present heretofore at the Society's annual meetings. In Norway, the distribution had been 541 Bibles, and 5,053 Testaments; in Russia, the issues had been 19,186. Of Spain and Portugal little could be reported. In Madeira, 1,300 portions of Scripture. In Greece, the version had been revised, and 10,000 copies would soon leave the press at Athens; since 1810, nearly 210,000 copies of various books of Scripture had been issued in modern Greek. In Turkey the circulation exceeded the previous years by 2,013, being 6,430. From Jerusalem the Rev. F. C. Ewald wrote that thousands might be circulated, and a change was preparing in the East; 1,234 copies had been granted to him. To the Calcutta Auxiliary, £1,000 had been granted towards the Urdee Old Testament, and that version was now completed; the issues for the year then were 55,620 volumes. At Madras the distribution of English Scriptures had been 1,365 copies during the year; and 27,910 in the native languages. The Bombay Auxiliary had sold or granted 5,556 copies during the year; the Jaffna, 3,054, chiefly in Tamil. In China an unexpected impediment had arisen, owing to the necessity for a thorough revision of the Chinese version. There seemed no reason to question the admirable fidelity of the translation of Drs. Morrison and Milne, but the knowledge of the difficult language had since been matured, and the missionaries declined to proceed till this object should be accomplished; on which point, therefore, their energies were now concentrated. The Society, however, were about to send a few thousand copies to Hongkong, as the version now stood. Eight hundred and eighteen copies had been sent to Sydney. The circulation in New Zealand was proceeding rapidly, and the natives had now remitted altogether £152. In Tahiti events had occurred to awaken solicitude and alarm; but with their political bearing the Committee had nothing to do, but as they might affect the cause of Christian truth, and the progress of the gospel. There was no evidence, however, as yet, that the peculiar work of the Society had been interfered with or impeded, the Scriptures being still read, valued, and in large request. The missionaries at Tahiti and Eimeo had sent their thanks for the large grant of Bibles and Testaments they had received, but which, they said, was not sufficient to meet the demands of the people. Another 3,000 copies of the Tahitian Bible had been put to press; £245 had been received from Tahiti for

the sale of the Scriptures. One of the missionaries wrote: "There are only two papal missionaries in this group of islands; they were here before our arrival, two years since; but though they have a few adherents from Chili, Iceland, &c., they have not yet made a native convert; for the natives have the Bible, and the Bible and popery cannot coexist." The Camden left Samoa in December, 1842; 10,000 copies of the Gospel of St. John, and the like number of St. Mark had been nearly disposed of. A remittance of £100 had been received from the South African Auxiliary at Cape Town, and 600 Bibles and 600 Testaments had been forwarded. The Auxiliary Society at Salem had remitted £80. More than one consignment of the New Testament and of the Psalms in the Sichuan language had been sent to the care of the Rev. R. Moffat; 50 Bibles and 300 Testaments had been granted to the Rev. Barnabas Shaw (Wesleyan missionary) on his return to South Africa; 600 Bibles and Testaments to the Sierra Leone Auxiliary Society. The Rev. A. W. Hanson, native African chaplain on the Gold Coast, had taken with him a supply of Gospels in the Accra language. A Baptist missionary station had been established at Fernando Po, an important central point, and to that place 500 Bibles and Testaments had been granted. Two hundred and fifty French Bibles, and 750 French and English Testaments had been granted for distribution in the Mauritius; and 800 of the same to the Mico Charity, for the schools there. The British Guiana Auxiliary at Demerara, had remitted £113, and received 1,035 copies. Dr. Thomson, the Society's agent, had reached Yucatan. In the course of the last twenty-one months, no fewer than 32,726 copies had been issued from the depot at Jamaica, and chiefly sold to the black and colored population; £667 had been remitted thence for sales; and 16,294 copies sent to the depot there; £119 had been received from Barbadoes, and 3,714 copies forwarded. D. B. Garling, Esq. of Antigua, had remitted £100, principally on account of Scriptures supplied. Similar proceedings had taken place with respect to Tobago, the Bahamas, Bermuda, the Danish Islands, &c.

The meeting was addressed by the Marquis of Cholmondeley, the Bishops of Cashel and Worcester, Rev. Mr. Trefit of New York, Hon. and Rev. B. W. Noel, Rev. Mr. McLean of Sheffield, Rev. Dr. Morison, Rev. Mr. Marzials of France, Rev. Dr. Wilson,—missionary of the Scotch Free Church at Bombay,—the Archdeacon of Winchester, and the Earl of Chichester.

RELIGIOUS TRACT SOCIETY.

This Society held its forty-fifth anniversary at Exeter Hall, London, May 3. Samuel Fletcher, Esq., in the absence of the President, took the chair. An abstract of the annual report was read by Mr. Jones, Corresponding Secretary and Superintendent. The new tracts and books, published during the year, amounted to 188. The whole number of publications issued during the year was 15,637,676, making the total circulation from the beginning, in about 94 languages, nearly 400,000,000. The receipts amounted to £51,989; the total benevolent income amounting to £5,105,

the special fund for China £323, the building fund £399. The sum received for sales was £43,427. The gratuitous issues amounted to £6,227, being £1,122 more than the contributions.

Addresses were made by the Chairman, Rev. E. Bickersteth, Rev. J. Sherman, Rev. H. Hughes, Rev. Mr. King of Cork, Rev. J. J. Freeman, Rev. Dr. Davis, late of Montreal, and Rev. Mr. Suter, missionary from Mangalore.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THIS Society held its eleventh anniversary in Crosby Hall, London, May 6; D. W. Wire, Esq., being in the chair. Mr. Hooper read the report. The operations of the Society are carried on, first and chiefly, in London, through the instrumentality of two missionaries and four stipendiary agents. There are fifteen provincial agencies in England, Wales, and Ireland, and four continental and foreign stations. The report states that there has never been a year when the Bethel meetings on the Thames have been productive of a greater amount of good. There are now about 500 Bethel captains and 12,000 Christian sailors. The receipts of the Society during the year were only £1,971.

The meeting was addressed by Rev. J. Clayton, Rev. J. Morison, Rev. G. Clayton, Rev. S. Davis, Rev. J. Burnet, Rev. J. Adey, and the Chairman. The Rev. Mr. Adey stated the following facts.

The sceptic has often inquired, "Can sailors be converted?" I can bear testimony to the fact that they can. Some time ago a prayer-meeting was held in my place of worship, at which sailors were called upon to engage. I was delighted with one young man, the captain of a vessel. At the close he came into the vestry, and stated that when a boy he had left his parents' house in Cornwall without their knowledge; that being detained by contrary winds at Ramsgate, he had entered my chapel, and that the truth had there reached his heart. He had now for four years been a member of a Christian church. Some time since, I was in conversation with a Queen's pilot on board of a steam-boat. He had been navigating a man-of-war from Spithead to the Medway. In the course of his remarks on the character and conduct of the sailors, he stated that they were all spoiled; and on inquiring in what respects, he said that they had all become "Hallelujah-men." I hope the time will come when every mariner shall be a "Hallelujah-man." When in Ireland a few years ago, for the purpose of advocating the cause of this Society, a lady stated the following fact. A large fleet of fishing-boats, amounting to nearly two hundred, entered the harbor of a watering place in the neighborhood of Dublin, on a Saturday night. Their presence excited consternation, it being expected that the Sabbath would be spent in dissipation and riot, as it had often been on similar occasions. When the boats were anchored, three or four fishermen came on shore, and inquired where they could obtain a large room in which they could

conduct worship on the Sabbath. It was found that there was only one, and that was connected with the Custom-house; the authorities, on being applied to, kindly lent it for the purpose. They assembled in great numbers, leaving a few behind to take care of the vessels. One of the men, in his fishing dress, stood up, engaged in prayer, and then preached to his brethren the unsearchable riches of Christ. Never before was there such a fleet in that harbor, never was there such a Sabbath seen. The pious lady who informed me of the circumstance, was so delighted that she invited as many of the captains to tea as would fill her drawing-room. They had never been in such a room before, and never had that room had such visitants.

LONDON MISSIONARY SOCIETY.

THE fiftieth anniversary of this Society was held at Exeter Hall, London, May 9. William Evans, Esq., M. P., took the chair; and Rev. A. Tidman, one of the secretaries, read an abstract of the annual report. The total amount of receipts during the past year was £1,812*l*; the expenditures were £3,525*l*. The following summary exhibits the general condition of the missions under the care of this society.

In Tahiti the faith of the churches had been preserved, and, even among the unbelieving and worldly, popery had yet to make its first triumph. France continues to exercise her usurped and arbitrary power over the defenceless Queen and her people, in the form, not of a sovereignty, but of a protectorate, though it was to be feared the difference would prove little more than a name. The residence of the French had begun to exercise a demoralising influence on the Tahitians; but still there was reason to hope that a revival of religion among the inhabitants generally was not far distant. In the Leeward and Hervey groups, and also in the Navigators' Islands, the kingdom of our Lord had steadily advanced; but the mission to the New Hebrides, where, at this time last year, hope was shedding its brightest beam, had for the present been abandoned, in consequence of the determined and furious opposition of the native priesthood and their adherents.

In reference to China, never had the prospects of the Christian church been so strong and vivid as at the present time. The empire could not yet be traversed in its length and breadth by the messengers of Christ, but the open space was already too wide for the present amount of agency and funds. At Hongkong, a permanent station, with the appendage of an effective printing establishment, had been founded; and towards the close of the year, Messrs. Medhurst and Lockhart arrived at Shanghai, where they had taken up their residence in the midst of a very large Chinese population, and not the slightest opposition had been offered by the public authorities.

In India idolatry and caste, though evidently shaken to their foundations, combine as yet to impede the spread and triumph of truth. Still the grace that bringeth salvation has not been without its trophies in the past year; it has gone forth with the voice of the devoted missionary, and fruit has been gathered unto life eternal. The confidence of the people in gods that cannot save was becoming more and more feeble; the absurdities of Hindoo mythology and superstition were passing away before the light of European

science and literature; the conviction in the native mind, that Christianity will at length prevail over the ancient forms of religion, was daily gaining strength; the truth and excellence of the gospel are admitted by vast numbers of the people, and disputed by few; and all things seem ready for the King of Glory to enter into his rightful possession.

In numerous parts of South Africa, the darkness is past, and the true light now shineth. During the period under review, many a heart had experienced the riches and freeness of Divine love, and been restored to purity and peace; and many, who had long given evidence of unfeigned faith in Christ, had been received into fellowship with his church. In Caffraria, where but little fruit had previously appeared, there had been an enlarged in-gathering of the gracious rewards of holy and patient toil; and among the unnumbered tribes north and east of the Kuruman, the devoted missionaries had persevered in making known a Savior's name, and had opened a new station among a people far in the desert.

The intelligence from Madagascar contained only the same mournful features which, for several successive years, had been communicated to the Christian public. No opening had appeared for the revival of missionary labor, and the Society had been called to suffer an additional and most poignant affliction in the death of the devoted Johns, who had fallen a sacrifice to his unquenchable zeal in attempting to rescue the persecuted native Christians.

In connection with the missions in the West Indies, there had been abundant reason to thank God and take courage. The attachment of the people to the ordinances of religion continued unabated, and there had been ample evidence of the grace of God bestowed on the churches and congregations. The missions in British Guiana were all but self-sustained, and in Jamaica the churches were rapidly advancing towards the same honorable position.

Addresses were made by Rev. J. A. Sherman from Benares, Rev. J. Blackburn, Rev. J. A. James, Rev. John Ely of Leeds, Captain Gambier, Rev. James Hamilton of the Scotch Free Church, Rev. J. Aldis, Rev. J. Stoughton, Rev. Robert Young,—a Wesleyan missionary,—Rev. T. Smith of Rotherham, and the Chairman. Aperaamo, the native teacher from Samoa, made a short address. Being about to embark in the new missionary ship, John Williams, for his native land, he bade the audience an affectionate farewell. The following extract is taken from his speech of Mr. James.

The cloud shadow rests upon Tahiti. I must for a few moments, for reasons which I will presently disclose, though at the risk of seeming to forestall other speakers, dwell upon that topic. I join in every expression of impassioned abhorrence and detestation of French atrocity and Romish fraud contained in the Report. I enter in every syllable of astonishment and regret at the supineness of English diplomacy, in every word of tender sympathy with the insulted and injured Queen and her oppressed subjects, the afflicted missionaries and their flocks, but especially with the reviled and calumniated British consul. Mr. Pritchard has a place in my heart and esteem. Well he may! I took him when a boy, placed him as a teacher in my Sunday school, received him as a member of my church, fanned the mis-

sionary spark in his heart till it was brought to a flame, and helped to form the character that was to fit him for the station which has given him such unexpected notoriety in the journals of Europe; and I feel, therefore, that I am justified in advertising to him on this occasion. I call upon this meeting, as well as upon the Directors, I appeal to the religious public of every section of the Christian church, to throw the shield of their protection around that man, assailed as he has been, with persevering malignity, by French tongues and French pens. Assailed, Sir, for what? For vindicating the honor of the English flag; for resisting the arts and artifices of Jesuit cunning, and manifesting himself as the devoted adherent of Protestant missions; ay, and for opening his house to give an asylum to a helpless woman, driven from her house, and for a season from her throne, by the most dastardly act that ever disgraced a military or a naval power. When I consider the unpretending simplicity of that man's mind, the difficulties which he had to contend with, and the enemies whom he had to resist, I am astonished at the manner in which he has been enabled to conduct himself, and at the credit with which he has come out of the contest; and I should feel that I had not acted a pastor's part if I had not, on this occasion, borne public testimony, notwithstanding that there may have been some errors of judgment, to the integrity, the firmness, the discretion, and the fidelity with which that man has discharged the duties of his office. By an act of injustice, from which a magnanimous policy at Rome ought to have protected him, he has been compelled to retire from Tahiti at a moment when his presence, for all interests concerned, not merely ours, but the interests of Britain, was especially needed. But it is our happiness, and a source of thankfulness to know, that though he has left Tahiti, he has retired with his civil honors untarnished, and with his religious character unimpaired.

Captain Gambier visited Tahiti in June last, in command of a British man-of-war; while there the following incident occurred.

I was desirous of meeting a number of natives at Tahiti, for the purpose of ascertaining precisely their advancement in religion, and with what truths of the gospel they were really acquainted. To effect this, I requested our friend Mr. Pritchard to permit me to meet a number of them without previous intimation, and he with the other missionaries most willingly assented. On the next day but one, at seven in the morning, I accompanied Mr. Pritchard and his wife and children. One of my own officers accompanied me, and went in uniform to their chapel. They have morning service in the chapel for any who are desirous of attending public worship before they go to their daily occupation. On this occasion, a man whose name is mentioned in that splendid work upon missionary enterprises by poor Williams, was present, Uava, one of the deacons of that church. There were present about fifty persons, young and old, among them the Queen's mother, the Queen's foster father, and several others. Uava was offering prayer. I was told afterwards by the missionary that upon our appearing in our uniform, he offered up a most affecting prayer for me and the ship's company, that God's blessing might attend us. He was not aware of our purpose in coming, and I mention this merely to show how kindly and really Christian a spirit there is amongst those islands. As soon as the service was over, Mr. Pritchard, instead of addressing the usual lecture

to the assembly, told them that a captain of a man-of-war was come among them, and was anxious to question them in the Bible. There was naturally a smile upon the countenances of many, but they said, "We are not prepared for this; you should have told us; we have not our Bibles, for many of us are on our way to work." I mention this to show that really none of them knew of my intention, that they were not prepared, and I may add, that when I went into the chapel, I had not myself prepared the subject on which I was going to speak to them. Some ran here and there for their Bibles, and others looked over each other, so that I got them round me in a circle, and we commenced. I began by asking them to read the first chapter of John's Gospel, and I will go closely into particulars, because it will show how marked was their attention, and how curiously they caught me in a mistake. I had intended them to read to the sixteenth verse, "And of his fullness have all we received, and grace for grace." But I only told them to read the fourteenth verse, "And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Now, having done that, without a word of comment or question, I asked them next to read (as they all read a verse in turn) the first chapter of the Epistle to the Hebrews, and having done that, I inquired why I had called upon them to read the last chapter? Instantly, all answered, "Because it is on the same subject," proving how well they had studied the Bible, and were acquainted with its spirit. Seeing they were so quick, I went on asking questions upon what I conceived to be the leading, fundamental doctrines of the Christian religion. I found them exceedingly well versed in the Scriptures. It is with them as with many of the Irish peasantry, who have only the Scriptures and a few tracts from which to learn to read; and this is really a great advantage. When they could not answer me actually to the point, according to my own views, instead of giving them any explanation, I simply requested, through the missionary, that they would refer to such and such a passage, thus endeavoring to make Scripture explain itself. It was most delightful to see the rapidity with which they turned to the passages; they were all able to find them at once, and before they had gone through the various texts, they looked up to me, delighted to find they had caught the idea. We then went to the second chapter of the Epistle to the Hebrews, concerning the great mercy of God, as shown to men, whilst the angels that had sinned were passed by; and declaring that Jesus had taken upon him, not the nature of angels, but the seed of Abraham. Having proved that, so far as our Savior was concerned, he was the only hope of the sinner, I was desirous of showing to them that there must be amongst Christians a family likeness to the Head. I therefore asked them to look through the verses of John's Gospel, which they had first read, and requested them to show me where it was said, that we were to be like our Savior. They looked through it, but they could not answer me; and I was obliged to say, the sixteenth verse. "Oh," said they, "we have not read that;" and here they caught me in my mistake. They were quick enough to know that it was grace for grace, or grace answering to grace, which I believe is as correct a translation as the other. We know that among Christians they must have grace answering to grace as well as trust in the alone merits of their Savior Jesus Christ. I hope this little anecdote will be satisfactory to you, and will convince you that your missionaries are not only doing the work which you sent them to do, but what they report they are doing.

Domestic.**AMERICAN SUNDAY SCHOOL UNION.**

THIS Society held its twentieth anniversary in the church on Washington Square, Philadelphia, May 21. Alexander Henry, Esq., President of the Union, took the chair. An abstract of the annual report was read by F. A. Packard, Esq., one of the secretaries. Books have been circulated during the year to the value of \$69,109, being \$13,214 more than the circulation of the previous year. Twenty-five reading books have been published, of which eighteen were original; the whole number of distinct publications issued during the year is ninety-one. The contributions to the objects of the Society have amounted to \$14,343, being \$2,038 in advance of those of the preceding year. The receipts from all sources were \$70,712; the expenditures \$70,519. The number of specific donations to needy Sunday schools is 243, their value being \$2,350; these schools are in twenty-three states and territories.

Addresses were delivered by Rev. T. M. Clark of Philadelphia, Rev. Mr. Neile of Philadelphia, Rev. R. Turnbull of Boston, and Dr. Tyng of Philadelphia.

AMERICAN PEACE SOCIETY.

THE sixteenth anniversary of this Society was held in the Central Church, Boston, May 27; S. E. Coues, Esq., the President, being in the chair. An abstract of the annual report was read by Rev. G. C. Beckwith, Corresponding Secretary. Less effort than usual has been made to raise funds; the receipts during the past year were about \$2,500, which sum is considerably below the expenditures. The Society is in debt to its Treasurer \$3,636. In addition to the services performed by the Secretary and Treasurer,—the latter of whom has acted as general agent,—three lecturers have been employed; only one of them, however, has spent the whole year in this capacity. A large number of publications has been issued.

More than 100,000 copies of the Society's periodical have been circulated.

Doct. Walter Channing of Boston then addressed the meeting.

PRISON DISCIPLINE SOCIETY.

THE eighteenth anniversary of this Society was held in Park Street Church, Boston, May 28; Dr. Wayland took the chair. In the absence of the Treasurer, the annual statement of the financial affairs of the Society was read by Rev. Silas Aiken, showing that the expenditures for the past year were \$3,820 60, while the receipts were \$3,714 01. Rev. Louis Dwight, Secretary of the Society, then presented the report of the Directors, which embraced a great variety of valuable information respecting county prisons, penitentiaries, houses of refuge, and the provisions made for lunatics. The meeting was addressed by Samuel Greele, Esq., Rev. Mr. Waterston, Hon. Horace Mann, Doct. Walter Channing, and Dr. Jenks, all of Boston.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

THE twelfth annual meeting of this Society was held in Park Street Church, Boston, May 30, Hon. S. T. Armstrong, President of the Society, was in the chair. Rev. Mr. Bullard, the Secretary, read an abstract of the annual report. Since its last anniversary the Society has issued 61 new publications. The whole number is now 576; of these 322 are bound volumes, and 33 are question books and catechisms. In place of the Sabbath School Visitor, the Society publishes the Congregational Visitor and Wellspring. Five new Question Books and Catechisms have been published during the year. About two hundred and sixty Sabbath school libraries have been sent to ministers and churches in ten different states and territories; these libraries have cost \$2,000.

Rev. Mr. Badger, Secretary of the Home Missionary Society, New York, Rev. Parsons Cook of Lynn, Hon. S. H. Walley, Jr. of Roxbury, and Prof. Stowe of Lane Seminary, delivered addresses.

Miscellanies.**BRAHMIN CONVERTS.**

THE Madras Christian Instructor for February, 1844, contained a brief notice of the conversion of several natives at Mangalore. A more full and satisfactory account of this important event has appeared in the Bombay Times; which, as it will be read with interest by all who desire the triumph of the gospel in India, is given below

without abridgement. It will be readily supposed that the baptism of these brahmins has occasioned not a little excitement at Mangalore.

For the last three years there has been an English school at Mangalore, supported by contributions of the English residents at this station, and conducted by the German missionaries. Various branches of knowledge, such as geography, history, mathematics,

ge., were taught there; but the chief aim of the mission was from the beginning to impart unto their pupils some knowledge of the word of God.

The proficiency of several of the boys, as shown at different times in public examinations, encouraged the teachers; and for some time past they cherished the hope that a lasting impression of the truth of Christianity might have been made on the minds of some of the more advanced boys. Still they were far from thinking that the day when this impression should ripen into conviction was so close at hand; when, towards the end of November of the last year, one of the scholars, an able young man, more than eighteen years of age, nearly related to several influential brahmins of this place, and comparatively wealthy, declared not only his conviction of the truth of Christianity in general, but also his intention to profess the faith which he had found true. This change in his mind could not be long hidden from some of his friends and fellow scholars; and these, who had hitherto been in a measure restrained from avowing their persuasion by his objections, speedily joined him. After a few days, the number of young men acknowledging the falsehood of brahminism, and desiring to be instructed in the Christian religion, was increased to five. They used to pay daily visits to the mission house, where they were occupied in reading the word of God and prayer. Their knowledge of the truth as it is in Christ, as well as their courage for the approaching combat with the prejudices which have swayed their nation for ages, increased daily.

After the lapse of a month, the change which had taken place in these young men could no longer escape the attention of their relations. The consequence was that three of their number were put under restraint, and prohibited from continuing their visits to the mission house. The two others, being independent men, and employed in the service of the mission, in the printing department, since their departure from the English school, were still left free to continue their accustomed visits. On the 30th of December, the first mentioned youth found means to escape from the surveillance of his relations, and to come to the mission house. After some conversation with the missionaries, it was clear to him that the day had arrived on which it must be decided whether he should follow the impulse of his convictions, or gradually yield to the influence of his brahmin relations. He resolved to break through all obstacles at once, and requested leave to remain at the mission house. After all the difficulties and trials which would await him on his embracing Christianity had been recalled to his mind, he still adhered to his former resolve, and at once decided on separating from his people and staying with the missionaries. The two others, who happened to be on the mission premises at the time, likewise determined on joining him. After half an hour the relations and friends of the first mentioned youth arrived in great

numbers, trying every possible argument of persuasion in order to bring him back to their house. He remained firm in his resolution; told them that they might take to themselves his house and property, but that they should leave him in peace, and allow him to follow his new persuasion. The whole numerous and mixed assembly behaved with great propriety, and dispersed after some hours.

On the evening of the 31st, when most of the inmates of the mission compound were absent on account of the evening service, a large crowd of brahmins and low caste people, with some Mussulmans, desired an interview with the converts. This was readily granted. Two missionaries and the converts sat down to converse with them in an open hall, in the centre of their house; but scarcely had they begun to speak a few words, when some called, "Seize, seize." Immediately the two elder converts were pulled out of the hall by a number of people, while some hundreds of others were looking on, evidently waiting only for the success of the first rush, and ready to help on if things should go according to their desires. Yet the converts (the third one had also been seized during the confusion) were liberated without much difficulty, and the moment the mob saw that they had failed, the whole of them made off as fast as possible. During the ensuing night there were many rumors of a meditated attack on the mission house; but the vigilant care of the magistrate of this place, who was applied to for protection, frustrated the plan of the enraged mob.

Security seemed to be perfectly re-established after some days, so that it was possible to baptize the converts in the mission chapel (about a mile distant from the premises on which they stay) on the 6th of January; but a more mischievous attempt than the first was yet to come. On the morning of the 7th, it was discovered that the head and entrails of a pig had been thrown into the tank adjoining the Jumma Musjid, the chief mosque of the numerous Mapilla community of this place. This had evidently been done with a view to rouse the Mohammedan population against the Christians; and certainly there were not a few prepared to take a bloody revenge for this affront. Things were in a very critical state; but thanks to God—and, under him, to the conciliatory discretion of Mr. Blair, the principal collector and magistrate, who sent for the head men of the Mapillas, and succeeded in convincing them that the outrages committed in the mosque could not have emanated from the missionaries—the rising waves of fanaticism were calmed down; the excitement subsided as quickly as it had arisen; and the security of the Christian community at this place, which had been so seriously threatened, continued uninterrupted.

It is due to the Musulmen of this place, and chiefly to the head men of the Mapillas, to state that they behaved very well indeed on this occasion. At a time when it would not have been at all surprising to see them give vent to a burst of rage and fanaticism,

they listened to the peaceful words of our excellent chief magistrate, saw the truth, and the thousands who had assembled on the road at the time of the interview of the head men with the collector, dispersed in the most quiet and orderly manner. A reward of five hundred rupees has been offered for the discovery of the author of the mischief, and it is said that there are several persons now under examination, on suspicion of being concerned in it. The three converts are now staying at the mission house, and have, throughout the trying events of the last week, given most incontrovertible proofs of the sincerity and firmness of their Christian faith. Another young brahmin, educated in one of the German Mission Canarese schools, was likewise baptized on the 6th of January, in a village fifteen miles to the north of Mangalore; his relations seem to be less infurited than those of the others. The brahmans have sent complaints to Madras, and earnestly desire to drive us out of the country; but, as the whole case is as clear as possible,—there being no doubt about the age of the young men, and about their right to act independently,—I think there can be no doubt about the answer of Government.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WEST AFRICA.—Mr. Wilson writes, February 23, “We are pursuing our work in great quietness and comfort. And although there have been no conversions, so far as we know, we think that there has been some increase of attention to the gospel. For some months past the attendance at church at this place has generally exceeded one hundred and fifty persons. All of us preach in the native language.”

Mr. Walker says, under date of February 18, “We have a school at King Duka’s, and it is my intention to go there and study the Bakala language. I was at that place a few months ago, and preached to more than forty Bakala men in the King’s house, he being interpreter. These men had brought down ivory for trade, and a Pangwe man came along with them. King Duka’s people all speak the Bakala, and frequently go a considerable distance into the interior to obtain ivory. It is my intention to accompany the King and Prince on these excursions; and after a few visits, I purpose spending a week or month in some good Bakala town, having an interpreter with me.”

Mr. Walker hopes,—after he shall have acquired the Bakala language, and become acquainted with the leading men of the nation,—to gain access to the Pangwe country. He supposes that it would be premature to make the attempt at the present time.

CHINA.—Mr. Williams writes from Macao, February 12, “I think there is a pretty general desire to deal fairly by the Chinese; and if the opium trade were done away, there would be a reasonable probability of a continued peace. Mr. Cushing has not arrived, but will probably be here next month. The French minister is expected to be here before long. The designs of the French government in sending here so large an embassy is matter of no little speculation.

Their trade with China has very little importance. I believe the French missions in this empire are now in a quiet state, and they are likely to be strengthened by the expected embassy; for almost all French ships of war bring missionaries.”

Mr. Bridgman, in a letter dated February 14, says, “Hitherto, since we have been in Hongkong, we have not succeeded in opening a place of worship for the Chinese. But we are unwilling to remain thus much longer. Mr. Shuek, Mr. Dean, Dr. Legge, and Doct. Hobson, all have something of the kind. Afah, who, as you know, is in connection with the London Missionary Society, has been preaching here for several weeks, sometimes to very large audiences. His congregations have generally varied from twenty to one hundred hearers. Of the dispensary Doct. Bal will of course have the sole charge. As soon as possible we shall have a small school of boys. But do not suppose, from what I have said of Hongkong, that we intend to confine ourselves to this place. I have thought a good deal of Ningpo; but I do not know that I shall ever get there.”

MADRAS.—From a letter of Mr. Winslow, dated March 21, the following extract is selected.

There is a movement in different parts of the country, especially in the Tinnevelly and Nagcoil districts—and to a less extent in Madura and Tanjore,—indicating favorable changes in regard to the progress of Christianity. In Tinnevelly many villages, partly in consequence of opposition from the head men, have recently put themselves under Christian instruction. The rumor is that not less than ten thousand of the inhabitants in all are thus about to come over, not from the best of motives, but in such a manner as to give free course to the gospel among them. One of the English missionaries wrote to me a few days since, saying, “Within two months I have, with the blessing of God, received under Christian instruction seven hundred of the native population.” Of these, he says, many are high caste brahmans. They are, I believe, the cultivators of the soil, and are oppressed by the zemindars, or landholders. He adds that he was expecting soon

Christian educated in schools, &c., of Manufac-tured rahms earned-
erty; but, visible; the act in-
no doubt

baptize seventy adults, who had most of them been heathen.

We do not discover any similar indications in this part of Southern India; but we see light breaking forth in different quarters, and at least a preparation for good things. Were our faith stronger and our prayers more fervent, some of the obstacles would, I believe, vanish away; and we should more frequently have occasion to rejoice over newly converted souls.

MADURA.—Mr. Cherry writes, in a letter dated March 21, that Mr. Crane had been very sick with a rheumatic fever, and subsequently with a disease of the heart. For a time there was but little hope of his recovery. At the foregoing date, however, he was convalescent.

Home Proceedings.

FINANCES OF THE BOARD.

The receipts for May were \$27,181, being \$3,245 less than those of the corresponding month of 1843. The whole amount paid into the treasury during the ten months of the current financial year, ending May 31, was \$190,870, being \$479 less than the sum received during the corresponding months of the previous year. Should the receipts for June and July equal those of May, the debt will probably not exceed \$10,000. Let us not be weary in well doing, but rather let us thank God and take courage.

DONATIONS,

RECEIVED IN MAY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh.
to const. WILLIAM B. CROSBY, HOWARD
CROSBY and SAMUEL F. CLARKSON, New
York. H. M. 300; fr. R. D. ch. Saugerties,
to const. Rev. C. S. VAN SANVOORDAN an
H. M. 50;) 2,903 38

Board of Foreign Missions in German Ref.
Ch. Rev. E. Heiner, Baltimore, Tr. 500 00

Addison Co. Pt. Aux. So. A. Wilcox Tr.
Cornwall, Cong. ch. la. 28 20

New Haven. W. Barton, 5 00

Salisbury, Cong. ch. 10 00

Shoreham, do. 31 00—74 20

Bernstable Co. Ms. Aux. So. W. Crocker, Tr.
Falmouth, 1st cong. ch. and so. gent.
and la. (or wh. fr. young la. benev.
so. for Mr. Peet's sch. Siam, 20;) 280 00

Oleams, Cong. so. gent. and la. wh.
and prov. dona. const. JONATHAN
HIGGINS an H. M. 60 00

Sandwich, Evan. cong. ch. and so.
83,19; m. c. in do. 37,72; 120 91

South Yarmouth, Mrs. E. C. 1; a
friend, 50c. 1 50

Truro, A lady, 1 00—463 41

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Gl. Barrington, D. Ives, 17 04

North Adams, Cong. ch. wh. cons.
Rev. ROBERT CRAWFORD an H. M. 50 00—67 04

Boston, Ms. By S. A. Danforth, Agent,
United m. c. Park-st. ch. 1,164,24;
Salem-st. ch. m. c. 65,96; 1,230 30

Old South ch. and cong. gent.
2,590,11; la. 711,50; s. s. 20; 3,321 61

Central do. gent. 1,534,60; la.	1,941 69
Essex-st. do. gent. and la.	1,689 96
Bowdoin-st. do. gent. 959,25; la.	1,297 75
338,50;	
Park-st. do. 821; la. 454,73; juv.	1,995 48
miss. so. 19,75;	
Mt. Vernon do. gent. and la.	1,281 46
Pine-st. do. gent. 517; la. 103,12;	655 37
inf. class. 5,25;	
Salem-st. do. 318,98; juv. miss.	355 24
so. 36,26;	
Phillips do.	296 50
Maverick do. 65,42; m. c. 44,79;	110 21
Green-st. do.	95 00
A friend, 19,39; do. 3; Mrs. Bruen,	133 12
10; Miss M. B. H. 29; two chil.	
90c.; la. Jews so. of Boston and	
vic. for pro. chris. among the	
Jews, for sup. of Mr. Schaufler,	
80;	
Other dona. particulars of which	1,090 79
have been published,	
	14,764 48
Ded. am't pre. ack.	10,435 83—4,328 63
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	25
A friend, to const. Mrs. ANN P.	
BIRD of Gilmanton, N. H. an	100 00
H. M.	
Palmer, m. c.	92 75
Ware, W. par. m. c.	29 00—143 00
<i>Buffalo and vic. N. Y. Aux. so. J.</i>	
Crocker, Agent.	10 00
Buffalo, J. Goodell,	
Fredonia, 1st pres. ch. 34,47; juv.	42 91—52 91
miss. asso. of s. s. 8,44;	
Caledonia Co. Pt. Conf. of Chs. E. Jewett, Tr.	
Barnet, s. s. for. ed. of a hea. child among	10 00
the Pawnees,	
Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.	
Jamestown, Cong. ch. m. c.	13 00
<i>Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Hinsdale, m. c.	18 46
Jaffrey, Cong. so.	25 00
Troy, m. c.	5 18
Westmoreland, Coll. 40; Mrs. B.	
Shaw, 10; wh. cons. Rev. G. W.	
NASH an H. M.; Miss M. E.	
Wells, 10; J. Sawyer, 10;	70 00—118 64
<i>Chittenden Co. Pt. Aux. So. W. J. Seymour, Tr.</i>	
Burlington, Cong. ch. m. c. 6,70;	
indiv. 1,65;	8 35
Charlotte, Chil. of mater. asso.	3 25
Jericho Centre, Rev. A. Nash,	10 00
Underhill, Cong. ch.	13 40—35 00
<i>Cumberland Co. Ms. Aux. So. D. Evans, Tr.</i>	
Falmouth, A. J. Merrill,	5 00
N. Yarmouth, 1st. par. miss. asso.	
36,50; m. c. 24,17; la. 20,27; 2d	
par. gent. 9,72; la. 21; ann. con.	
5,30; m. c. 7,63; Rev. C. Hobart,	
10;	134 59
Portland, High-st. ch. and so. m. c.	
46,10; la. 54;	100 10—239 60
<i>Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury and Salisbury,	23 00
Bradford, Cong. so. gent. 94,82; la.	
132,43; m. c. 75; wh. cons. BEN-	
JAMIN GREENLEAF and Mrs. LU-	
CELIA T. MUNROE, H. M.	302 25
Newbury, 1st par. young la. Ceylon	
so. 25; Belleville, la. (of wh. fr. a	
friend, to const. Mrs. DOLLY M.	
ROUSSEAU an H. M. 100;) 137,58; 162 58	
Newburyport, Dr. Dana's so. la.	
19,15; Mr. Withington's so. 24,60;	
Mr. Campbell's do. m. c. 15,70;	59 45
Salisbury, m. c.	13 00—560 28
<i>Essex Co. South. Ms. Aux. So. C. M. Richardson, Tr.</i>	
Danvers, S. par. cong. ch. and so.	
gent. 206; la. 119; m. c. 75,08;	
friends, for Nes. miss. 10; a friend,	
1;	411 08
Gloucester, Cong. so. m. c.	6 20
Hamilton, Coll. and m. c.	23 55
Ipswich, Mr. Fitz's ch. and so. (of	
wh. fr. NATHANIEL LORD, Jr. wh.	
const. him an H. M. 100;) 227,75;	
la. 31,50;	250 25

Lynnfield, Cong. so.	10 00	New Hartford, North,	22 00
Manchester, Evan. cong. so. 10,18;		New Preston, A friend,	25 00
m. c. 4,39; la. 10;	94 57	North Cornwall,	24 64
Marblehead, m. c. 10; a young		Watertown, La. for fem. sch. Bom-	
friend, 5;	15 00	bay, 12; chil. of mater. asso. 3;	15 00-139 64
Rockport, Mr. Gale's so. wh. const.		Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.	
EBENEZER ROWE an H. M.	100 00	Canterbury, Cong. ch. and so.	23 00
Salem, S. so. m. c.	16 39-268 04	Hopkinton, Gont. 32,57; la. 23,37;	
Fairfield Co. West. Ct. Aux. So. C. Marvin, Tr.		m. c. 20,75; Mr. and Mrs. Kim-	
Greens Farms, Cong. ch. gent. 20;		ball, 10; s. s. 9,52;	89 21
la. 14,87; s. s. 6,75;	41 62	Pittsfield, Cong. ch. and so.	35 85-150 06
Greenwich, M. Mead,	10 00	Middlesex South, Ms. Conf. of Chs. Rev. G. E.	
Southport, Cong. ch. m. c.	3 34-54 96	Dny. Tr.	
Franklin Co. Vt. Aux. So. C. F. Safford, Tr.		Lincoln, Miss. sew. so.	41 20
Montgomery, Rev. M. Pano,	1 00	Northboro', Evan. ch. and so.	13 43-54 03
Swanton, Benev. so.	20 00-21 00	Middlesex Asso. Ct. H. C. Sanford, Tr.	
Grafton Co. N. H. Aux. So. W. Green, Tr.		Pettipaug, m. c.	
Bath, Cong. ch. and so.	15 31	Monroe Co. & Vic. N. Y. E. Ely, Agent.	34 00
East Oxford, Rev. J. Marsh,	5 00	Rochester, 4th pres. ch.	5 00
Hanmer Centre, Mrs. M. Foster,	1 08	New Haven, 1st ch. and so. 76; Mt. Pleasant fem. miss. so. for Ceylon miss. 10;	
Hanover, Ch. in Dartmouth College, 145 31		union meeting m. c. 49,85; Church-st. ch. m. c. 4,31; 3d ch. do. 15,82; Miss Seely, 25;	
Lyme, Jonathan French, doc'd., by		New London & Vic. Ct. Aux. So. C. Chew, Tr.	180 00
O. K. Porter and D. C. Churchill, 50 00		Groton, m. c.	14 00
Plymouth, Rev. E. Corser, 5; Mrs.		New London, 2d cong. ch. m. c. 51,82;	
M. G. Bradley, 5;	10 00-226 70	a mem. of do. 25; s. s. miss. asso.	
Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		for Caleby Chew Mitchell, Ceylon,	
Cairo, Pres. ch. 5; indiv. 1;	6 00	29;	96 49-110 02
Catskill, Mrs. R. Croswell,	50	Tracy, Tr.	1,151 00
Durham, Indiv. 60; 2d Pres. so. m. c.		Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.	
10; indiv. 4,50;	74 50	Canton, Evan. cong. ch.	22 00
Greeneville, A. Wakeley,	1 00	Roxbury, Eliot ch. and so. gent. (of wh. for Mias Arms, Choc. miss. 50);	
Lexington, Fem. benev. so. 8,99;		194; m. c. 20,30; Davis-st. m. c. 1,95; la. 50c.	146 75
Doct. B. 5; indiv. 3,50;	16 79	Sharon, Cong. ch. coll. 25,18; m. c.	
Windham, Indiv.	12 50-111 29	10;	35 18
Hampden Co. Ms. Aux. So. C. Merriam, Tr.		Stoughton, Indiv.	20 05
Cabotville, m. c. 11; a friend, 2;	13 00	Wrentham, Mrs. Robert Blake, to cons. Mrs. Eliza M. BLAKE an H. M. 100; S. C. 50c.	100 50
Long Meadow, Young people's benev.		West Medway, Gent. 32,95; la. to cons. DANIEL NOURSE an H. M. 109,75;	142 00-406 00
asse. 15,16; la. 55;	70 16	Old Colony Asso. Ms. H. Coggeshall, Tr.	
Monson, Rev. Dr. Ely, for sup. of Mr.		Fairhaven, Centre ch.	68 75
Merrick,	30 00	Middleboro', 1st par. gent. and la. and m. c.	176 00
North Wilbraham, m. c. 27,98; a friend, 3;	30 28	New Bedford, Trin. cong. ch. 142,75;	
Springfield, 1st so. m. c. 196,19; S. so.		Head of the River, 1st cong. ch. and so. 20;	163 75
m. c. 32;	228 19	Rochester Centre, La. 47; Mattapoisett, m. c. and la. mto so. 32;	79 00-428 50
W. Springfield, 1st par. m. c.	77 96	Orleans Co. Ft. Aux. So. T. Jameson, Tr.	
	449 59	Craftsbury, m. c. 9,06; a friend, 1;	10 06
Ded. paid by Aux. so. for printing, 6 00-443 50		Irasburgh, Cong. ch. m. c.	25 57-35 00
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.		Palestine Miss. So. Ms. E. Alden, Tr.	
Amherst, 1st ch. and so. young misses, for Nestorian miss. 44; E. par. Mr.		Cohasset, D. S. Sutton,	10 00
Clapp's straw shop, 10;	54 00	East Randolph, Gent. 80; la. 84; m. c. 36; ELISHA N. HOLBROOK,	
Belchertown, Mrs. O. Bridgman,	5 00	wh. const. him. an H. M. 100;	300 00
Hadley, Russel gen. benev. so.	100 00-159 00	Easton, Cong. so. 67,95; m. c. 19,87; 87 82-397 00	
Hermon Conf. of Chs. Ms. W. C. Capron, Tr.		Pemberton Co. Ms. Aux. So. E. F. Duran, Tr.	
Grafton, Evan. cong. ch. and so. to const. LEWIS HOLBROOK and DANIEL A. WESON, H. M.	200 00	Bangor, Hammond st. cong. ch. 76,32; 1st par. s. s. 55,77;	130 00
Unionville, a friend,	50 00	Pilgrim Aux. So. Ms. Halifax, m. c. for wes. miss.	6 00
West Milbury,	14 00-264 00	Kingston, Evan. ch. and so. to const. Rev. JOSEPH PECKHAM, an H. M. 50 00	
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.		North Marshfield, Evan. cong. so. m. c. 6,40; contrib. 5,47;	11 87
Hartford, 1st so. m. c. 12,14; R. B. 40; 52 14		Pembroke, Miss M. C. Ford, (of wh. for Hannah Ford, Ceylon, 20.)	30 00
Plainville, m. c.	25 00	Plymouth, So. of the Pilgrimage, 83,90; Robinson so. 12,55;	96 45-194 00
Windsor, C. W. Donash,	10 00-87 14	Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.	
Hartford Co. South. Ct. Aux. So. Z. Storrs, Tr.		Candia, Cong. ch. and so. 60; m. c. 16;	76 00
Southington, T. Bailey,	5 75	Derry, 1st cong. so.	37 00
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.		New Castle, Cong. ch. and so. 10,50;	
Greenfield, Evan. ch. and so. wh. and prev. dona. const. Rev. PETER HOLT an H. M. 30; cong. so. 5,50;		Mrs. M. C. D. 2,50;	13 00
Rev. B. Fowler, 10;	45 50	North Haverhill and Plaistow, United ed. so.	16 40-149 00
Hillsboro' Bridge, Cong. ch. and so.	9 44	Stratford Co. N. H. Aux. So. E. J. Lane, Tr.	
New Boston, Pres. ch.	44 50	Milton, Cong. so.	13 74
Peterboro', Cong. ch. and so.	10 00		
Wilton,	2d do.		
	26 10-344 70		
Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.			
Winslow,	10 00		
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.			
Phippsburg, Cong. ch. and so. wh. and prev. dona. const. Rev. ASA T. Loring an H. M.	35 00		
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.			
Litchfield, Northfield so. L. Whenton,	33 00		
	20 00		

Sullivans Co. N. H. Aux. So. N. Whittlesey, Tr. Aeworth; Miss S. McPherson, 2 00 Lempster, 1st cong. so. m. c. 8,94; Miss P. Miner, 15; 23 24	Aurora, Ill. S. R. Ball, 3 00 Bainbridge, N. Y. Cong. ch. 7 00 Ballston, N. Y. Rev. T. S. Wickes, 50 00 Baltimore, Md. 5th Pres. ch. m. c. and s. s. 150 00 Belfast, Me. Mrs. A. B. S. 1; Head of the Tide, 5 00 m. c. 4; Bennington, Vt. Cong. so. m. c. 34; G. Lyman, 59 00 25; Berkshire, N. Y. Cong. ch. 22 00 Boonton, N. J. 1st Pres. ch. 15,12; juv. mis. so. 2; 17 12 Bucksport, Me. Rev. W. J. Breed, 10 00 Caldwell, N. J. Pres. ch. 19 87 Cambridge, Ms. Shepard cong. so. m. c. 70; sew. cir. 23; 93 00 Canandaigua, N. Y. 1st cong. ch. m. c. 29 00 Canterbury, N. Y. Pres. ch. 20; Rev. D. Crane, 5; 25 00 Carbondale, Pa. Welsh cong. ch. 18 00 Centreville, N. Y. Miss L. King, 50 Ceylon, Rev. G. H. Aphor, for <i>Harriet Abbott</i> , <i>Charlotte C. Armstrong</i> , <i>Mary H. Green</i> , <i>Ann Rice</i> , and <i>Jane S. Wilson</i> , Ceylon, 100 00 Charlestown, Ms. 1st par. 115; an aged friend, 2; 117 00 Chatham Village, N. J. Pres. ch. 30,25; ln. asso. for <i>Asa Lyman</i> , Ceylon, 20; young la. asso. 12; 69 25 Chelsea, Ms. Winnissimmet ch. m. c. 39 00 Cherry Ridge, Pa. Miss M. Darling, 3 00 Cohoes, N. Y. C. Wright, av. of two lectures, 19 50 Conkling, N. Y. Ladies' 4 17 Crown Point, N. Y. A. Penfield, 10; C. F. H. 2; 12 00 Danville, Pa. Fem. miss. so. 13 00 Delhi, N. Y. Indiv. 8 81 Dorset, Vt. EXPERIENCE BURROWS, wh. const. him an H. M. 100 00 Elizabethtown, N. J. 2d Pres. ch. wh. const. WILLIAM F. DAY and BENJAMIN OGDEN, H. M. 504 75 Ellicottville, N. Y. Rev. S. Coles, 11 50 Fort Ann, N. Y. Pres. ch. 20 50 Fort Gaines, Ga. L. Bliss, 10 00 Fort Gibson, Ark. m. c. 7 00 Franklin, N. Y. 1st cong. ch. m. c. 4 00 Gatona, Ill. Pres. ch. 67 00 Gatesburg, Ill. Rev. G. W. Gale, 5; M. E. G. 40c.; M. G. 40c.; M. C. 40c. 6 20 Gilbertsville, N. Y. Pres. ch. fem. so. 11 25 Glens Falls, N. Y. Pres. ch. m. c. 20 00 Greenville, N. Y. Pres. ch. wh. const. Rev. EDWARD HOPPER an H. M. 50 00 Hampton, N. Y. Cong. ch. 4 20 Hardiston, N. J. N. pres. ch. 35 17 Harpersfield, N. Y. Cong. ch. 2,31; R. Hotchkiss, to const. ROSEVELT HOTCHKISS, Jr. an H. M. 100; R. H. Jr. 5; Mrs. L. H. 50c. 107 81 Head of Delaware, N. Y. Pres. ch. 19 41 Holland Patent, N. Y. 1st pres. ch. 5; A. L. H. 5; 10 00 Honesdale, Pa. J. Torry, 30 00 Hudson, N. Y. 1st pres. ch. 150; three sisters, for hen. chil. 3; 153 00 Jay, N. Y. M. and E. Platt, 75 Jefferson, N. Y. Dea. Stevens, 5 00 Kingboro', N. Y. Cong. ch. and so. 95 62 Lewis, Del. Pres. ch. 10 00 Lewisburg, Pa. do. 40 25 Lexington, Ms. Mrs. S. Carter, 5 00 Maine, A. wanderer, 18 00 Malden, Ms. La. benev. so. to ed. hea. chil. in Oroonie, 25 00 Manlius, N. Y. A. Smith, 100; Mrs. Smith, 20; C. Smith, 10; 130 25 Marathon, N. Y. Pres. ch. 15 25 Marietta, O. Miss S. Jaquith, 10 00 Marshall, N. Y. Cong. ch. 13 00 Massachusetts, A friend, 400 00 Mayfield, N. Y. F. Banta, 10 70 McDonough, Ga. J. Dailey, 22 00 Medford, Ms. 2d cong. ch. and so. 253 00 Methuen, Ms. Gent. 90; la. 93,74; m. c. 37,54; 221 28 Montreal, L. C. Amer. pres. ch. 100 00 Moreau, N. Y. 1st cong. ch. to const. Rev. C. W. TREADWELL, an H. M. 50 00 Moriah, N. Y. Cong. ch. m. c. (of wh. for miss. to China, 4;) 7; D. Sandford, 10; 17 00 Morristown, N. J. 2d pres. ch. 1,87; Mrs. C. B. Alden, 130; 131 87
By Rev. W. Potter, Agent, 245 00—545 00	
<i>Western Reserve</i> . O. Aux. So. Rev. H. Cee, Agent.	
Vernon, E. Beach, 10; M. S. 1; Vienna, Rev. C. Birge, 2,50; Johnson, 1; Mesopotamia, 20; J. B. S. 10; E. L. 10; Youngstown, 33,85; m. c. 16,39; Coitville, Mr. Davidson, 5; Atwater, 20; Freedom, 4; Dover, 11,50; Brownhelm, 50c; E. L. G. 10; Monroeville, 30; C. Barrett, 90; wh. const. Rev. I. B. PARLIN an H. M.; Norwalk, 178,40; a. s. 25; Lyme, 22,67; R. Knox, 10; E. B. 5,50; C. R. 10; C. S. 10; a. s. 4,12; Greenwich, 18,18; I. C. 10; M. L. 10; Mrs. J. R. Lawrence, deed'd, 10; Peru, Mrs. A. G. S. 10; Fitchville, 6,50; Berlin, 8,82; Sandusky City, 34,63; Florence, 21,87; Milan, 58,37; A. B. M. 10; a friend, 5; Margareta, 12,59; Lower Sandusky, 6; Medina, 6,45; D. King, 24; B. Durham and wife, 22; H. G. B. 10; Weymouth, 50c.; Rev. I. S. 5; Hudson, Wess. res. col. 5,46; Cuyahoga Falls, 7,92; Elyria, 15; Twinsburg, 5,25; av. of cloth skins, 12,50; av. of clothing, 75c. Ded. dis. 38c.—527 84	
<i>Windham Co. Pt. Aux. So. A. E. Dwinell, Tr.</i>	
Brattleboro, a friend, 1 00	
<i>Windham Co. North, Ct. Aux. So. G. Danielson, Tr.</i>	
South Woodstock, m. e. 6 50	
West Woodstock, Cong. so. 7 00—13 50	
<i>Windor Co. Pt. Aux. So. E. C. Tracy, Tr.</i>	
Hartland, m. c. 4,50; la. 13,50; 18 00	
Norwich, N. cong. so. 44 22	
Quechee, Gent. and la. 26 93	
Springfield, Cong. ch. and so. 73 50	
Weathersfield Centre, Gent. and la. 28 19	
W. Hartford, 9 62	
Windsor, Rev. N. Bishop, 15 00—217 38	
<i>York Co. Me. Conf. of Cha. Rev. G. W. Cressey, Tr.</i>	
Kennebunk, Miss R. Dutch, 2 00	
Limerick, Village coll. 41,47; Hayes' neighborhood, 7,31; 48 78	
Wells, 1st cong. so. 19,54; m. c. 19,46; 39 00	
West Newfield, Cong. ch. and so. 11 20	
York, do. 52 50—153 48	
Total from the above sources, \$17,843 06	
VARIOUS COLLECTIONS AND DONATIONS.	
A friend, for prop. the gospel among the Jews, 50; do. 50; do. 10,65; do. 5; do. 2; a distant do. 20; three friends, 13; a lady, for Joan Maine, 20; av. of diamond, 1,75; a few boarding sch. m. c. 6; 51 50	
<i>Alexandria</i> , D. C. Juv. miss. so. of 2d Pres. ch. (2c weekly) 61,01; Miss E. N. D. av. of needle work, 1,50;	
<i>Amsterdam Village</i> , N. Y. Pres. ch. 36,50; fem. s. s. for <i>Maria Duschy</i> , Ceylon, 20; male do. for <i>Chandler Bartlett</i> , do. 15; mater. asso. for <i>Montgomery S. Goodale</i> , do. 20;	
<i>Anneve</i> , Ms. Chapel cong. 76 00	
<i>Atkins</i> , Pa. A. S. Perkins, 1 00	
<i>Atica</i> , N. Y. Pres. ch. 40 60	

JULY.

		LEGACIES.
<i>Mountain Hesitarians, Doct. A. Smith,</i>	70 00	
<i>Newark, N. J.</i> 1st pres. ch. Mrs. H. Sanford, for <i>Nathaniel Walling Sanford</i> , Ceylon, 20;		
Mrs. William Wallace, wh. const. her an H. M. 100;	120 00	
<i>Newfoundland, N. J.</i> Pres. ch.	9 00	
<i>New Lebanon, N. Y.</i> R. Woodworth, a rev. pen. to const. Rev. EDWIN SANDYS an H. M.	50 00	
<i>New Road, N. Y.</i> Fem. miss. so. 9,90; a friend, 10c. ack. in Mar. as fr. E. Wood, Greene co. N. Y. Aux. so.		
<i>New Rocketts, N. Y.</i> s. s. for <i>Henry M. Scudder</i> , Ceylon,	11 75	
<i>Newton, Mass.</i> par. coll. 20; B. E. 5 ; chil. of H. H. 2,10;	27 10	
<i>New York City</i> , Miss Maynard, for Tamul people, 25; a friend, 1;	26 00	
<i>Northern Liberties, Pa.</i> 1st pres. ch. 34,50; Central pres. ch. 15;	49 50	
<i>Northport, N. Y.</i> Pres. ch. m. c. 7,36; Rev. E. Platt, 3;	10 36	
<i>Park Hill, Ark.</i> m. c.	10 19	
<i>Parsippany, N. J.</i> Pres. ch. 22,01; la. rea. and sew. so. 21;	43 01	
<i>Peekskill, N. Y.</i> Payson pres. ch.	12 00	
<i>Perth Amboy, N. Y.</i> Pres. ch. m. c.	28 00	
<i>Peru, Vt.</i> Cong. ch.	28 25	
<i>Philadelphia, Pa.</i> 5th pres. ch. 16 ; m. c. 25; union miss. mite so. 45,35; 1st pres. ch. 10; so. for ed. hea. youth, 84;	183 35	
<i>Pittsburgh, Pa.</i> 1st pres. ch. Mrs. Barrett's class,	36 00	
<i>Providence, R. I.</i> 4th cong. so. 70; la. 30; to const. <i>Moses Healy</i> an H. M.; C. H. Dabney, 50;	150 00	
<i>Rensselaerville, N. Y.</i> m. c. 60,81; indiv. 37,94; John Friesbee, dec'd 25;	123 75	
<i>Richland, N. Y.</i> Cong. ch. 11,81; Mrs. J. H. Holmes, 10; Rev. R. R. 5;	96 81	
<i>Riga, N. Y.</i> Cong. ch. wh. const. Rev. TRUMAN C. HILL, an H. M.	75 00	
<i>Rome, N. Y.</i> 1st cong. ch.	102 00	
<i>Rupert, Vt.</i> Cong. so.	15 71	
<i>Sag Harbor, N. Y.</i> Pres. ch.	82 00	
<i>Scienceville, N. Y.</i> Pres. so.	5 25	
<i>Sedgewick, Me.</i> R. F. Dodge,	3 00	
<i>Silver Creek, Mich.</i> D. Sillick,	10 00	
<i>Smithfield, N. Y.</i> Pres. ch.	20 50	
<i>South Reading, Ms.</i> Fem. miss. so. 26; Mrs. S. S. Yale, dec'd 10;	36 00	
<i>Springfield, N. J.</i> Pres. ch. 51,55; m. c. 8; a friend, 7,50;	64 05	
<i>St. Catharines, C. W.</i> Pres. ch.	15 00	
<i>S. Thomas, Southwold, U. C.</i> Mrs. E. D. Johnston,	20 00	
<i>Staten Island, N. Y. C. L.</i>	5 00	
<i>Stoneham, Ms.</i> Cong. ch. and so. la.	46 82	
<i>Tiverton, R. I.</i> Amicable cong. so.	35 00	
<i>Troy, N. Y.</i> 1st pres. ch. (of w. fr. G. G. Wilder, for <i>George G. Wilder</i> , Ceylon, 20;) 100; E. Wickes, 150; Mrs. A. Bronk, for <i>Robert Bronk</i> , Ceylon, 10; 2d-st. pres. ch. 2;	262 00	
<i>Wantage, N. Y.</i> 1st pres. ch.	5 00	
<i>Warren co., N. Y.</i> A friend,	20 00	
<i>Waterloo, Niskayunie and Amity, N. Y.</i> miss. so.		
<i>West Dracut, Ms.</i> Cong. ch. and so. m. c. and contrib.	11 22	
<i>Westfield, N. J.</i> Pres. ch. chil. for sup. of Dr. Scudder,	35 15	
<i>West Troy, N. Y.</i> Pres. ch.	5 00	
<i>Willboro', N. Y.</i> A friend,	10 00	
<i>Wilmington, Ms.</i> La. social sew. cir.	16 30	
<i>Wilmington, Del.</i> Hanover-st. pres. ch. m. c.	55 60	
<i>Woburn, Ms.</i> 1st cong. so. gent. 76,43; la. 95; m. c. 32; s. s. 11,05;	214 48	
<i>York, Pa.</i> Pres. ch. m. c. and la. miss. so. 75,65; s. s. for Madura miss. 33; S. Small, 30; Mrs. M. Coleman, 30; Mrs. Alden, 25; Mrs. J. McDonald, 20; Miss S. Montgomery, 20; H. McC. 10; T. A. S. 10; indiv. 62,75;	316 40	
<i>Zanzibar, R. P.</i> Waters, to const. JOHN S. WILLIAMS and ISAAC P. FOSTER of Salem, H. M.	200 00	
Dod. am't returned of dona. fr. Cornewall, ackn. in May,	10 00	
	\$24,638 17	
	10 00	
	\$24,628 17	
		<i>Amount of donations and legacies acknowledged in the preceding lists, \$27,181 11. Total from August 1st to May 31st, \$190,670 40.</i>
		\$2,532 91
		GENERAL PERMANENT FUND.
<i>Lexington, Ms.</i> Mrs. Elizabeth Haskell, by Calvin Haskell, Adm'r, (prev. rec'd, 500) 49 49		
		DONATIONS IN CLOTHING, &c.
<i>Athens, Pa.</i> A box, for Mr. Muzzy, Madura miss.		
<i>Bloomfield, N. J.</i> do. fr. Mrs. Cook, for Miss Agnew, Ceylon, 32,50; do. fr. do. for Mr. Coan, Sandw. Isl.		
<i>Braintree, Ms.</i> S. par. two bundles, fr. la. sew. cir.		
<i>Bucksport, Me.</i> A bundle, for Miss Stetson, Dwight.		
<i>Charleston, S. C.</i> A box, fr. la. of Circular ch. for Mr. Ball, China.		
<i>Cuyahoga Falls, O.</i> Clothing, fr. la. sew. so. for Mr. Taylor, 17,50; paper, 31;		
<i>Greenfield, Ct.</i> A box, for Miss Agnew, Ceylon.		48 50
<i>Hudson, O.</i> Clothing fr. young la. sew. so. for Mr. Taylor, 9; do. fr. A. A. Browster, 50;		
<i>Litchfield, O.</i> Clothing fr. Mrs. Nevins, Lyndeboro', N. H. A barrel for Mr. Boutwell,		50
<i>Medina, O.</i> Clothing fr. D. King,		
<i>Mendham, N. J.</i> A barrel fr. Mrs. Dalzel, for Mr. Riggs, Smyrna.		5 52
<i>Milan, O.</i> Clothing, fr. la. for Mrs. Taylor,		
<i>Newark, N. J.</i> A box fr. Mr. Hedges, for Mr. Hunt, Sandw. Isl.		
<i>New Haven, Ct.</i> A box, for Mr. Kingsbury, Pine Ridge.		
<i>New York City</i> , 5 boxes, fr. Mrs. Whittlesey, for Mr. Whittlesey, Ceylon; 1 do. fr. Mr. Agnew, for Miss Agnew, do. 1 do. fr. M. Shadwell, for H. M. Scudder, 1 do. for Mr. Ward, Madras, 1 do. fr. W. O. Bourne, for Mr. Hoisington, Ceylon; 1 do. fr. Mr. Piereson, for Mr. Diamond, Sand. Isl. do. fr. Houston-st. pres. ch. for native teachers, Sandw. Isl.; tin case fr. Miss Harris, for Miss Agnew, Ceylon; books fr. Am. Tract Soc. for Mr. Hoisington, do.		
<i>Niagara Falls, N. Y.</i> A box, for Mrs. Coan's ch. Hilo.		
<i>Northford, Ct.</i> A box, fr. juv. miss. so. for Mr. Kingsbury, Pine Ridge.		
<i>Norwalk, O.</i> Clothing fr. la. for Mrs. Taylor, Peninsula, O. Clothing fr. sew. so.		4 00
<i>Rushville, N. Y.</i> A cask fr. la. for Dr. Whitman, Oregon.		
<i>South Webburn, Ms.</i> A box, fr. la. benev. asso. for Mr. Boutwell, Ojibwa miss.		
<i>Seanton, Vt.</i> A box fr. benev. so.		
<i>Trenton, N. J.</i> do. fr. 1st pres. ch. for Mr. Forbes, Sandw. Isl.		
<i>Troy, N. Y.</i> Two barrels, fr. la. sew. so. of 1st pres. ch. for Mr. Lawrence, Dindigul,		
<i>West Bloomfield, N. J.</i> A barrel, for Mr. Crane, Madura.		90 00
<i>Westfield, Vt.</i> A barrel, for Cher. miss.		
<i>Unknown,</i> A box for C. Ells, Oregon; a barrel, for Mr. Peet, Siam.		
<i>The following articles are respectfully solicited from Manufacturers and others.</i>		
Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.		
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.		